Truth's Vindication,

OR,

A gentle Stroke to wipe off the Foul Aſpertions, falſe Accuſations and Miſrepreſentations, caſt upon the People of God, call'd

QUAKERS,

Both with reſpect to their Principle, and their way of proſeliting People over to them.

Prov. 4. 18, 19. *The Path of the juſt is as the ſhining Light, that ſhineth more and more unto the perfect day: The way of the Wicked is as Darkneſs; they know not at whatthey ſtumble.*

Iſa. 51. 7. & 41. 14. *Hearken unto me, ye that know Righteouſneſs, the Peple in whoſe heart is my Law; fear ye not the* Reproach *of Men, neither be ye afraid of their* Revilings: *Fear not thou Worm* Jacob, *and ye men of* Iſrael; *I will help thee, ſaith the Lord, and thy* Redeemer, *the holy One of* Iſrael.

Alſo, An *EPISTLE* to ſuch of the Friends of Chriſt, that have lately been convinced of the Truth, as it is in Jeſus.

Hoſea 6. 3. *Then ſhall we know, if we follow on to know the Lord, his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain unto the Earth.*

Job 8. 7. *Though thy beginning was ſmall, yet thy latter end ſhall greatly encreaſe.*

London, Printed and Sold by *Andrew Sowle* at the Crooked-Billet in *Holloway-Lane*, near *Shoreditch*, 1683.

AN EPISTLE TO

You five in particular, *viz. A. W, E. T. M. J. B. P.* & *E. F.* unto whom this is more especially intended to be Delivered.

FRIENDS;

NOT *in Affectation to be Popular (for that I do not desire) but in Obedience to Christ Jesus, my Lord and Master, have I pen'd this matter; that so the Innocency of his Truth and People may more conspicuously appear.*

Neither have I fondly desired to get my Name in Print; for 'tis not Inky Character can make a Saint: such must be sanctified and cleansed in Body, Soul and Spirit; through which they come to be prepared, God's Kingdom to inherit.

Wherefore I write unto you, my Friends, That you may not content your selves barely in an outward Separation, whilst not wholly separated from that

that within which is the Cauſe of Tranſgreſſion, to wit, that Adulterate Spirit of the Man of Sin, that's got not only into the Pontificial Chair at Rome *(whence ſo many corrupt Cuſtoms, both in Worſhip and Practice are come abroad into the World) but doth alſo ſit upon the Throne in the Hearts of many People, even in this our Native Land: And this Spirit hath led Man into many Falſe Wayes and Forms in his fallen Condition, whereby he hath ſtrayed from the Right Way of Reſtoration; which Way being made known to a Remnant, whoſe Minds are turned to Chriſt's Light within (God's ſaving Power) theſe cannot but call to their Friends and Acquaintance to turn in hither; and therefore have I been made to ſend this* Friendly Invitation *abroad into the World,* That People may be invited to that Feaſt of Fat things, which the Lord hath prepared for them that turn in unto him: *But more eſpecially doth it lie upon me for you* Five, *to whom I write this* Epiſtle Dedicatory, *to let you know, His Oxen and his Fatlings are ready, only come away, do not tarry; For I well know, this is the Time of the Lords Love towards you, becauſe of the ſounding of his Bowels, which I have heard within me; I know they are not reſtrained from you, becauſe of the conſtraint that he hath laid upon me, which hath been ſo powerful that my Heart hath been pained in me, and my Soul hath been diſtreſſed for you, and often have I been bowed down in Spirit, yea, till I could hardly ſtand upon my Feet, until*

the

the Lord (who bowed me down) raiſed me up, and ſet before me a Door of Hope, whereat his Priſoner in you may be brought forth, which is that for which God's Seed in me hath travailed through many Tribulations; and now having delivered me from that cruel Bondage of Corruption which once I groaned under, this makes me reſtleſs in my Spirit, that others may believe in that inward Power that's able to reſcue from the Fury of their Soul's Oppreſſor: Yet I write not this by way of Complaint, as though I thought it a Wearineſs to ſerve the Lord, in anſwering his Requirings; no, that I cannot think: for I muſt acknowledge, ſo gracious is he in his Condeſcention, that he hath made this my Exerciſe become alſo my Divertion; yea, though I was his Priſoner by Indiſpoſition of Body, occaſion'd through the Preſſure of my Mind, whilſt the Weight of this Matter lay upon me, yet I wiſhed for no Walks of Pleaſure, nor was I weary of my Pain; the Reward given into my Boſom, in Returns of Peace and ſweet ſecurity, that my Soul enjoys amidſt the diſturbing Fears and Perplexities that are abroad, is ſufficient Recompence for all theſe light Afflictions.

What the ſubject Matter hereof is, read and you will find; wherein I have firſt endeavoured to remove the Stumbling-blocks from before you, and then to caſt up the Way of Truth for you, and that by Scripture-Read, as you may read in thoſe cited Texts, which here have been brought unto my Hands, without the help of humane Concordance.

Read in Charity, *what I have written in* Humility: *knowing you are my* Elders *in Years, I would addreſs my ſelf unto you in all* Chriſtian-*Manners; but I dare not Flatter you, nor can I complementally crave Excuſes of you: accept it therefore from me, who can truly ſay,* For ſome time I have not been my own, the Lord having made me your Servant in this thing; *but now the Truth hath (in meaſure) ſet me Free, which alſo made me willing to ſerve you, as it gave me Ability; that God might have the Glory, and you the Profit of theſe my Spiritual Labours;*

Who am Your

Faithful Friend

Elizabeth Bathurſt.

AN

An *Introduction*, by way of *Preface*, to the enſuing Treatiſe.

MY former Friends and Acquaintance, for whoſe ſakes this is written; it is to rectifie your Miſtakes about, and to inform you in that which ſome ſtick not to call *A New Religion:* But though the old Enemy of all Righteouſneſs has found this new opprobrious Term to aſperſe and undermine the Truth with, bleſſed be the Captain of our Salvation, he hath defeated him of his Deſign, and out of the Mouthes of Babes and Sucklings hath ordained Praiſe to his own Name. For, let me tell you, my Friends, True Religion is of great Antiquity; 'tis as old as *Abel, who by Faith offered up a more excellent Sacrifice than* Cain, *by which he obtained Witneſs, That he was Righteous*, God teſtifying of his Gift; and by it *he being dead, yet ſpeaketh*, as you may read, *Heb.* 11. 4. And now I appeal to you, What Faith was this by which *Abel* pleaſed God? Was it not a living Faith, which God had wrought in him, and not a dead Faith, received by Tradition, of Man's teaching?

yet such was the Nature and kind of it, that he did not only believe in the true God his Creator, but also in Jesus Christ his Redeemer, although he was not come in the Flesh then; yet doubtless *Abel*, as well as *Abraham*, saw Christ's Day to come, notwithstanding neither of them had any Scripture-Revelation of him: For *Abraham*, saw Christ's Day afar off, and rejoyced, many Ages before the Scriptures were recorded; and by the same Faith, no doubt, *Abel* looked beyond the Firstlings of his own Flock, to Christ the First-born of God, who was to be made an Offering for Sin, as the Anti-type, which these typified, otherwise his Sacrifice had not obtained Acceptance with the Lord; for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remission; which agrees to that of the Apostle, *Rom.* 3. 25.

Ch. 11. v. 4. Again, I appeal unto you; What Witness was it that *Abel* obtained of his being Righteous: or how did God testifie of his Gift? since *Moses*, who writes the Story in *Gen.* 4. 4, 5. (to whom the Author to the *Hebrews* refers) gives us no farther account, but only this, *The Lord had respect to* Abel, *and to his Offering*; *but to* Cain, *and to his Offering, he had no respect.* Now I ask, How was this manifested, or how came they to know it? how should *Abel* know

know that his Offering was accepted (since *Cain* was as forward, yea, beforehand with his Brother in offering) had not God signified it to them by the Manifestation of his Spirit in them, even that same Spirit by which they came to know it to be their Duty to offer Sacrifice unto him: But *Cain* sticking in the Form, and not flying on the Wing of Faith to Christ, the one Offering, miss the Mark that should have been aimed at by him, and for this cause God rejected both him and his Offering, as you may read in the following Verses of this 4th Chapter of *Genesis*; where the Lord expostulates the Case with *Cain*, saying, *Why art thou Wrath, and why is thy Countenance fallen? if thou dost well, shalt thou not be accepted? but if thou dost not well, Sin lieth at thy Door.* So that it was for Evil-doing *Cain* lost the Acceptance of his Offering: which seems clear to me, that God had no Respect to *Abel* personally, more then he had to *Cain*, but as he had an Eye to the promised Seed to be accepted in, even Christ Jesus, the Eternal Son of God, in whom alone the Father is well pleased. And it is also as clear to me (through the Openings of the same Spirit) That by the Spirit of his Son in their Hearts, he gave Testimony of their Gifts, to *Abel*, that his was accepted; and to *Cain*, that his was rejected: for *Cain* must needs have a Manifestation of the Spirit; otherwise how

should he know it to be his Duty to offer Sacrifice, as you may ſee he did? for we read not of any outward Precept that either of them had to enjoyn it. Now then, if it was a living in-wrought Faith, whereby *Abel* obtained Acceptance of his Offering; and if it was by an inward Manifeſtation of the Spirit, by which God gave teſtimony thereof unto him; if this be granted, I hope the way of Truth will no longer be evil ſpoken of, which is the ſame now that it was in the beginning. And this brings me to that which I chiefly intend, which is, as I ſaid, to rectifie your Miſtakes concerning, and to inform you in, that which (I hope) you will ſee not to be a New, but the old true Religion; which is the way of this People, amongſt whom I now walk, and deſire to walk, notwithſtanding they are accounted a Sect every where ſpoken againſt: I marvel not that the World hates them, ſince it hated him, (to wit, Chriſt Jeſus) whom they have believed in, becauſe he teſtified thereof, *That the Works of it were evil*; ſee *John* 7. 7. And truly, my Friends, this is the Teſtimony this People bears this day againſt the corrupt Ways and Practices of the World, both among Profeſſors and Prophane, telling of them plainly, *That all Unrighteouſneſs is Sin*; and for this cauſe, I know, were Power given into mens hands, they ſhould quickly be rooted out from amongſt them; but

but though they put no truſt in an Arm of Fleſh, yet they have a ſtrong Tower of Defence, (even the Name of the Lord) which they run into, and are ſafe: This is their Munition of Rocks, whereunto their Adverſaries cannot climb up; and though they do what in them lie to pull them out from thence, yet their Arm is too ſhort to reach them, their Strength too weak to hurt them, their Power of no force againſt them, whilſt they abide in this ſafe place, notwithſtanding, great is the Wrath of the Enemy, who intends them Miſchief, ſo that what he cannot do by Power, he will ſeek to do by Policy, inſinuating into the Minds of People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by:* Which Suggeſtion of Satan has taken place in the Hearts of ſo many, that were not the God of Truth engaged on their ſide, to perſwade People from this falſe Opinion concerning them, it would ſeem an utter Impoſſibility: But knowing and being well aſſured of this, (*viz.*) That the Lords ſtrength is made perfect in his Peoples weakneſs; I, as one of the leaſt of the Thouſands of *Iſreal*, have undertaken in his Name, to go forth againſt thoſe who have riſen up againſt them; though I know many are the cruel Mockings and hard Uſings from Prophane on the one hand, with evil Surmiſings and ſevere Cenſurings from Profeſſors

on

on the other, that hath been the Lot of this People to bear; ſome of which from the latter of theſe (to whom I chiefly write) I hope has not been ſo much out of Diſaffection to the Truth, as Miſapprehenſion about the Principle of it; as believing that this People, (in whoſe behalf I am now conſtrained to write) preach damnable Doctrine, the which I have heard reported of them, ſome ſaying, *They deny the Scriptures*; others ſaying, *They deny the Man Chriſt Jeſus, with all the Benefits that by his Active and Paſſive Obedience, as alſo by his offering up of himſelf a Sacrifice to God for us, do thereby accrew to us, together with Juſtification by Faith which is in him, and the Imputation of his Righteouſneſs to Man*; others ſome-what more moderate, yet have affirmed, *That whatever they may own, as to the Death of Chriſt, yet they deny the Reſurrection of his Body, and of the Bodies of Believers*; ſo that they have ſaid, *Tho they dare not charge them with damnable doctrine, yet certainly they are of very dangerous Opinions as concerning Original Sin, and the Inſtitution of the Sacrament, and in Point of Free-will and Inherent Righteouſneſs, and in holding a poſſibility of a total Fall from true Grace; and yet they plead Perfection, and reckon themſelves Infallible* (ſay they) *for all this*; and herein they liken them to the *Papiſts*. Theſe are ſome of the foul Aſpertions, falſe Accuſations and Miſrepreſentations that have been caſt upon this *people*,

which

which I my ſelf have been an Ear Witneſs of, and muſt needs confeſs, through the Reſpect I had to the ſplendid Profeſſion of thoſe that did help forward (at leaſt) the Report thereof, *I have given too much Credence to ſome of them*; ſo that though I can truly ſay, I have no guilt to charge my ſelf with, as to ſpreading theſe falſe Reports, yet my keeping too much ſilent heretofore, when I was convinced in my Conſcience I ought to have ſpoke, in anſwer to thoſe whom I might have contradicted in many of theſe falſe Accuſations, obliges me now to put forth this Vindication.

And now, my Friends, if I can demonſtrate to you how falſly this People have been accuſed, which I doubt not to receive Power from on high to enable me in, I hope to be believed when I come to ſpeak (according to the meaſure of the Grace of God, which I have received) concerning that Principle of true Religion, which through this People is promulgated.

Willing I am to give you ſatisfaction in matters whereon ſo great *concerns* are depending, and that the more, becauſe many of theſe things are *points* wherein I my ſelf lately doubted; concerning which, when I came to a Solution of in my own Mind, I can truly ſay, I then was made willing to anſwer the Lords requirings, in taking up the daily Croſs, which Jeſus Chriſt hath ſaid every one muſt take up

that

that will be his Diſciple; and ſo I hope may ſome of you, as the Lord ſhall make way for his Truth's taking impreſſion upon your Minds, in this the day of your Viſitation.

So ſhall the Deſire of her Soul be anſwered, whoſe Spirit was exceedingly preſſed to write this Matter.

THE

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READER;

IT is ſome time ſince I ſet about this Treatiſe, which makes me now think, that the latter part hereof may ſeem to ſome to be unſeaſonable; for as it ſwelled beyond my Intention, and took up more time in writing than I thought it would; ſo alſo hath it occaſionally been hindred from the *Preſs* ſince it hath been wrote; in which time thoſe former Diſcourſes, which were the occaſion of the Subject, may poſſibly be forgotten by thoſe which ſpoke them; but as they were afreſh brought into my Memory by the Remembrancer, the holy Ghoſt, by which I was preſſed in Spirit to give Anſwer thereunto, and vindicate Truth therein (that ſo I might eaſe the *Preſſure* of my *oppreſſed Spirit*) I have in ſome ſort ſtated, and I hope, ſatisfactorily anſwered the ſame: In which, 'tis like, I may be thought prolix; but I knew not how to comprize the matter ſhorter; for the truth is, though I at firſt thought to have filled but one Sheet of Paper, when I ſet about it, I ſaw a Field before me, which coſt me ſome ſpiritual Travel before I got thorow. And now, leſt any ſhould think the Trace too long to follow,

I have taken pains to prefix and page Contents to every material Point, that ſo they may readily turn to that which they are moſt deſirous to be at.

The Book being divided into Three Parts, the *Firſt* is in anſwer to ſome controverted Points, ranked under Ten Heads: The *Second* treats of the Principle of Truth, what it is, from whom it comes, and whereto it leads: The *Third* is a Confutation of Peoples falſe Opinions, concerning the manner how we have been convinced of the Principle of true Religion.

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Truth's

Truth's Vindication, &c.

CHAPTER I.

Concerning the Scriptures.

IN the first place I shall begin with the *holy Scriptures*, which hath been said by some, *This People called* Quakers *do not own.*

Answer; That is a great Slander, their many Writings and Declarations make manifestly appear, in which their Testimonies are also consonant, and agreeable to the Records of Scripture, that I never met with the like amongst any other: And besides this, I am well assured of it, not only from their own Witness of themselves, but from the Witness of God in my own Breast, *they do believe all things that are written in the Law and the Prophets*; so that those which do so clamorously charge them, cannot prove the things whereof they so much accuse them.

But then it hath been replyed, viz. *They own the Scriptures indeed, but 'tis in their own Way; they believe them as they do a moral History; just barely giving credit to them, owning*

that they are Truth; but they do not believe they are the Word of God and the Rule of Faith and Life.

As to this, *I Answer*; They do believe the Scriptures, so far as Scripture it self requires Faith in it self; that is, that they are able to make wise unto Salvation, through Faith, which is in Christ Jesus, being given by Inspiration of God, according to that of the Apostle, 2 *Tim.* 3. 15, 16. And they do also believe, That this same Jesus here spoken of, who is said to be the Messenger of the Covenant, *Mal.* 3. 1. the same, and not another, did Inspire his Prophets and Apostles in writing of the Scriptures: But still, he is the Word, as well as the Wisdom of the Father; and I ask, Where do the Scriptures themselves declare any other? Where do they say they are the *Word of God?* or the *Rule of Faith and Life?* Though I have heard it said, that *The Prophets*, Isaiah, Jeremiah, Ezekiel, &c. *often call their Prophecies by the Name of the Word of the Lord*, which, say some, *is all one if we say the Word of God.* Now such I would advise to take a second view of the Text, and then they may find, that the Prophets did not call their Prophecies and Writings *The Word of the Lord* (for they were the Lord's Words) he being *The Word of the Lord*, who revealed their Prophecies unto them: As for in-

stance

instance, *Ezek.* 29. 1. says the Prophet there, *In the tenth Year, in the tenth Moneth, in the twelf day of the Moneth, came the Word of the Lord unto me, saying, &c.* So then it was the Word of the Lord that came and said unto him: the Prophecy was that which he said. So in *Jeremiah* (chap. 7. ver. 1, &c. old Translation) 'tis said, *The words that came to* Jeremiah *from the Lord, saying, Stand in the Gate of the Lord's House, and proclaim there this Word, and say, Hear the Word of the Lord all ye of* Judah. [Mark] The Prophet was to make Proclamation of the Word of the Lord, that the Men of *Judah* might hear what he said; as it followeth, *Thus saith the Lord, Amend your Wayes and your Doings, and I will cause you to dwell in this place, &c.* And this was he, as I said before, who is the Messenger of the Covenant, appointed by the Father, to reveal his Secrets unto his Servants, the Prophets, who came to *Jeremiah* with this Prophecy: so that it was not what he said, but he himself, whose Name is called, *The Word of God*, Rev. 19. 13. And this is that Word which came unto *Abraham* in a Vision, *Gen.* 15. 1. saying, *Fear not* Abraham; *I am thy Shield, and thy exceeding great Reward:* Unto whom, in the very next verse, *Abraham* gives the Titles of *Lord* and *God*; which proves the Word to be Eternal and Divine; but so

are not the Scriptures Eternal; for we know they had their Beginning in Time: and though they are Words and Declarations of divine Things, yet muſt we diſtinguiſh between the Declaration, and that which is Declared of, ſo as not to call them both by one Name. Thoſe written words (for Scripture ſignifies a *Writing*) they are Publications in Teſtimony of that Creating Word of Power, by which the Worlds were framed; ſee *Heb.* 11. 3. yet they do not declare, that the World was made by them; but by that eternal WWord which was in the beginning, as its recorded, *John* 1. 1. the ſame is that which liveth and abideth forever, 1 *Pet.* 1. 23. which WWord is quick and powerful, and ſharper than any two-edged Sword, piercing, even to the dividing aſſunder of Soul and Spirit, and of the Joynts and Marrow; and is a diſcerner of the thoughts and intents of the heart; neither is there any Creature that is not manifeſt in his ſight, but all things are naked and open unto the *eyes* of him with whom we have to do, even as 'tis written Heb. 4. 11, 13. This is that *Word* to whom the Scriptures direct us, *as a Light unto our feet, and a Lanthorn unto our paths, to guide our feet into the Way of Peace, the very entrance of which giveth Light*; yea, *it giveth Underſtanding to the ſimple*. So that the Scriptures themſelves

Luke 1. 79.
Pſal. 119. 130.

ſelves, ſay not of themſelves, that they are the *Word of God*, but that they bear witneſs of him. And this is he, who ſaid to thoſe great *Scripturians* (namely, the *Jews* of old) who ſo greatly exalted the Scriptures, but had not the living Word abiding in them; *Search the Scriptures, for in them ye think ye have eternal Life; and they are they which teſtifie of me*, ſaith Chriſt; *but ye will not come to Me that ye might have Life*, John 5. 38, 39, 40. So here it may be ſeen, there is good reaſon to diſtinguiſh between the *written Words*, the *Writing* or *Letter*, and the *living Word*, which is a *quickning Spirit*.

But now, as to the other part of the Charge, which is, *That this People* (of whom I am now writing) *do not own the Scriptures to be the Rule of Faith and Life.*

In their Behalf I *Anſwer:* They do own the Scriptures to be a Rule, and they direct unto him (to wit, Chriſt) who is the Object of our Faith, and Lord of Light and Life: They do alſo believe that the Scriptures are profitable, for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be throughly furniſhed unto every good Work, as ſaith the Apoſtle, 2 *Tim.* 3 16, 17. But yet ſtill it is in Chriſt Jeſus, whom his People do believe; and he is the Rule by which they live, according to the Example

of the Apostle, who saith, *The Life that I now live in the Flesh, I live by the Faith of the Son of God*, Gal. 2. 20. He must needs be his Peoples Rule; for *He is the Way, the Truth and the Life; no man cometh to the Father but by him*, Joh. 14. 6. And 'tis *his Spirit that leads into all Truth*, John 16. 13. even that Spirit which *searcheth all things, yea, the deep things of God*, as saith the Apostle, 1 *Cor.* 2. 10. which Spirit *teacheth them of all things, and bringeth all things to their Remembrance*, according to Christs Promise, *John* 14. 26. Therefore the Spirit of Christ, is the Rule of his Peoples Faith, and the Guide of their Life; yet doth not this detract from the Scriptures, nor the Estimation of this People (called *Quakers*) concerning them; for I know they do believe, that *whatsoever things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope*, as 'tis recorded, *Rom.* 15. 4. So that it appears, the Scriptures are owned of them, and are believed by them, and are practised amongst them, but they dare not ascribe them that Glory which is due to God, nor exalt them above his Son Christ Jesus, nor prefer them in his Spirit's stead; neither yet is it any Derogation from the Scriptures, to exalt Christ and his Spirit more than they; for Scriptures themselves

exalt

exalt Christ and the Spirit above themselves: so that it is not in any slight or dis-respect they have to those holy Writings, wherefore they do not call them the *Word*, and the *Rule* of *Faith* and *Life*; but, as they have declared, 'tis from that reverend regard they owe and ought to bear to Christ Jesus, the great and eminent *Word of God*, to whose *Spirit*, all Scripture directions, in matters of Salvation, refer us, as to an Infallible Rule and Guide, direct us there-unto, that we may not live in them, but in him, who is the Author and Dispenser of them. Thus, though the Scriptures are granted to be a Righteous Rule, and of Divine Dispensation (for *the Prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the holy Ghost*, even as the Apostle testified, 2 *Pet.* 1. 21. And my Soul praises the Lord, that he hath preserved the Records of so many Prophecies and Testimonies of his primitive Servants, through so many Contingencies, unto this present age, yet can I not think, that the God of infinite Wisdom & Grace, whose Mercy is over all his works, would leave Mankind in so great a concern, whereon their Eternal Salvation is depending, to such a Rule alone, for *guidance* therein, as is subject to concealing, Mis-translation, Mis-interpretation, False-Application, as we find the Scriptures have been by Corrupters of them: Much less can I believe, that he would suffer the great-

greateſt part of the World to live without them (as they do) were there no other means appointed for their Salvation: Yea, moreover, I am very ſenſible, that where the Scriptures are, many occurrences may fall out in the courſe of our Lives, about which the Scripture gives no particular Advice; and yet it is neceſſary we ſhould have a Guide near in all our affairs: But I well know, many Caſes there are, where Scripture is altogether ſilent in the matter. Admit then here, that the Creature, in ſuch a ſtreight, not knowing what to do, betake it ſelf to inquire of the Lord by Prayer; alas! what will that avail, unleſs it receive an Anſwer? which is already granted not to be found in Scripture, neither can it now be had by the meer Literal Prieſthood, nor by their pretended *Urim* and *Thummim*; and ſay they (who cry up ſolely Scripture to be the Rule of Faith and Life) *Neither muſt we expect Anſwer by Dream, nor yet by Viſion, no, nor by Revelation nor Inſpiration; for theſe* (ſay they) *are ceaſt many Ages paſt.* Whom I ask, What way then can the Creature come by Advice? which till they can reſolve me in, I ſhall ſtill retain my Opinion, viz. *That that inward Oracle* (which is a Meaſure of God's Spirit, whereby we obtain acceſs to him, with Anſwer and Direction from him in all our Concerns, about which

we enquire of him) *undeniably is of greater Authority, both to beget living Faith, and order us therein; and a more perfect Rule to guide our lives, than the outward Writings of the Scriptures, which in many things leave us without either counsel or instruction.* And here I shall leave this point, which is in Answer to an Accusation, which is, *That we deny the Scriptures*; a thing often charged upon, but never proved against the People called Quakers.

CHAP. II.

Concerning the Humanity of Christ, &c.

A Second Charge which I have heard brought in against the Quakers, is, *That they deny the Humanity of Christ Jesus, and the obedience that he yielded in the days of his flesh, by his Sufferings, Death, Burial, Resurrection from the dead, together with all the benefits that thereby accrue unto believers,* as also *justification by faith, and the imputed Righteousness of Christ.* Now that this hath been as falsly charged upon them as the former, I shall undertake to prove by Scripture: But first let me mind the Reader; this I have observed, *viz.* That there are many that have born false witness against them, yet they do not seem to accord in their witness; for first comes out a learn'd Doctor,

and

Doctor *Owen*, Independant. and he declares publickly (tho somewhat ambiguously) that this People deny that Christ which dyed at *Jerusalem*, to be God equal with the Father. But when this was refuted, so as not to be believed, then comes out another, and he would give the world to know, as if they *only* deny the Son of God to have assumed humane (or man's) nature: Thus their Accusers contradict one another, (for both seem to grant we own a Christ) which well they may do, since they ~~they~~ differ in Principles amongst themselves; however they agree thus far, like *Herod* & *Pilate*, to unite against Jesus, so have they against his followers; but I need not enlarge upon Particulars, since rather than they will want a Host to go out against the Quakers, look but into the Muster, and thou mayst see *One and Twenty Divines* (as they give themselves the Stile) enter the List together, of whom I shall say no more here, lest it should be taken for a Digression from the Answer.

John Faldo.

1*st*, Therefore to clear Truth from Slander both on the one hand and the other; I do in the first place affirm, and that upon certain Grounds, *viz.* That all who may be rightly denominated *Quakers*) such as Tremble at the Word of God) they are of the Faith of one Substance, which the Antient *Christians* so earnestly contended for, and suffered such hard

hard things in maintaining, to wit, that Christ the blessed Son of God (as to his Divinity) was of the same Eternal Substance with the Father, as may be read at large in *George Bishop*'s Looking-glass for the Times, pag. 85, 86.

2*dly*, I affirm, they faithfully own the Scriptures: And therefore what *John* the Divine saw in his *Revelations* concerning him, as 'tis Recorded, chap. 13. 8. *That he* (to wit, Christ) *was the Lamb slain from the Foundation of the World.* And what the Apostle said of him, *Phil.* 2. 6. *Who being in the Form of God, thought it no Robbery to be equal with God.* Likewise *John* the Evangelist in his first Chapter 1. 2, 3. saith concerning Christ. *In the Beginning was the Word, and the Word was with God, and the Word was God, the same was in the Beginning with God; all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones or Dominions, Principalities or Powers; all things were created by him and for him, who is over all God blessed forever, Amen,* Col. 1. 16. Rom. 9. 5. These together with the Testimonies Jesus gave of himself, *John* 8. 58. *Verily, verily, I say unto you, before* Abraham *was I am.* John 10. 30. *I and my Father are one.* Joh. 15. 5. there he prayes, *And now, Oh Father, glorifie*

riſe thou me with thine own ſelf, and with the Glory which I had with thee before the World was. In like manner he ſpeaks of his own Eternity, *Proverbs* chap. 8. from the 23d to the End, to which agrees that application given to him, of *wonderful Counſellor, the mighty God, the everlaſting Father, the Prince of Peace*, Iſa. 9. 6. Theſe things, I ſay, the *Quakers* believing according as they are written, and having an experience of in themſelves, by the effectual working of the mighty *Power* of *Chriſt Jeſus* in their Hearts, are ſufficient proofs to them of his Divine ſubſtance; and alſo to make them ſee what is the Fellowſhip of the Myſtery, which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt, as 'tis written, *Epheſ.* 3. 9. Wherefore they know the Son to be one, and equal in Power with the Father.

Now if any ſhall object that Scripture, where Chriſt ſaith, *My Father is greater than I.*

Anſw. That muſt needs be underſtood only as he aſſumed the Nature of Man; not at all relating to the fulneſs of the God-head that dwelleth Bodily in him, as 'tis written, *Col* 2. 9 So likewiſe the Author to the *Hebrews* deſcribes him, chap. 1, 2, 3. verſes, *To be the brightneſs of the Father's Glory, and the expreſs Image or Character of his Subſtance* (for to the word *Perſon* ought to be rendred)

by

by whom also he made the Worlds. And therefore I believe (and so do they, in whose behalf I write) that Jesus Christ is very God.

3*dly*, I affirm, they do believe that this Jesus, or this God, was manifest in the Flesh as saith the Apostle, 1 *Tim* 3. 16. And *John* the Evangelist, chap. 1. 14. *The Word was made Flesh and dwelt amongst us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace & Truth.* And *Paul* to the *Hebrews*, chap. 2. 16. speaking of Christ, saith, *For verily he took not on him the nature of Angels, but he took on him the Seed of* Abraham.

4*thly*. Therefore in the fourth place I affirm, The *Quakers* do faithfully own this Jesus to be the Mediator, according to the Testimony of the Apostle, 1 *Tim* 2. 5. 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time.*

5*thly*, I affirm they own his Obedience also; for I know they do believe that Christ Jesus in the days of his Flesh was obedient to God, as becometh a Son unto a Father in all things: For he came not to do his own Will, but the Will of him that sent him; wherefore we find him praying to his Father, *Not my Will, but thine be done.* Yea, moreover 'tis written of him, *Heb* 5. 8. *Though he were a Son, yet learned he Obedience by the things which he suffered: For he was a Man of Sorrows,*

and acquainted with Grief; he was wounded for our Transgressions; he was bruised for our Iniquities: The Chastizements of our Peace was upon him, and with his Stripes we are healed, as saith the Prophet *Isaiah*, chap. 53. 3, 5. Therefore these do confess to his Sufferings, according to the Scriptures; for Christ also hath once suffered for Sin, the Just for the Unjust, that he might bring us to God, being put to Death in the Flesh, but quickned by the Spirit; see 1 *Pet.* 3. 18. Likewise they own his Death, as an acceptable and most satisfactory Sacrifice to God for the Sins of all, and is of blessed advantage to all that shall receive Faith in his Blood, which agrees to *Rom.* 3. 25. *Ephes.* 5. 2. *Whom God hath set forth to be a Propitiation through Faith in his Blood to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God: And he hath given himself for us an Offering and a Sacrifice to God for a sweet smelling savour.* Also they believe, that as Christ dyed for our Sins, so he was buried likewise, and rose again, according to the Scriptures, 1 *Cor.* 15. 3, 4. Again, vers. 20, 21. 'tis said, *But now is Christ risen from the Dead, and become the first Fruits of them that sleep: For since by Man came Death, by Man came also the Resurrection of the Dead.* So in *Acts* 17. 31. the Apostle mentions this as the assurance which God gave to men, of his judging the World at the

the Great Day, by his Son Christ Jesus, namely, his having raised him from the Dead.

Now 6*thly* and *lastly*, I affirm, they do believe, That from Christ Jesus these and such like benefits extend to true Believers: *First*, *Election in him*, according as God hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in Love, as 'tis recorded in *Ephes.* 1. 4. [Mark] 'Tis *in him* we are elected; not in our selves, as though personally some were chosen, and others past by: but in the Seed Christ, the Elect of God, the Object of the Father's Love, all who are gathered into him, are made a chosen Generation, an Elect People by the Lord.

2. *Vocation*; this also they own to be a Benefit bestowed on them by the Father, in the Son; for that they who were by nature Children of Wrath as well as others, have been called of God in Christ, with an High and Holy Calling, to obtain Mercy from him, even to become Saints, that so they should shew forth the Vertues of him who hath called them out of Darkness into his Marvellous Light.

3. *Reconciliation to God*; as saith the Apostle, 2 *Cor.* 5. 18, 19. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministery of Reconciliation*, to wit, *that God was in Christ reconciling*

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the World unto himself. So *Col.* 1 20,21,22. its said, *And having made Peace through the Blood of his Cross, by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven; and you, who were sometimes alienated and Enemies in your Minds by wicked Works, yet now hath he reconciled, in the Body of his Flesh through Death, to present you Holy, Unblameable, Unreproveable in his Sight.*

4. *Sanctification* and *Justification*; I put both these together, because, though I do grant they may be distinguished, yet I cannot see how they can be divided, being so near of kin, that if one languish, t'other cannot but greatly mourn: besides, the Apostle is my President in coupling of them, speaking to the *Corinthians* in his first Epistle, chap. 6.11. saith, *But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of our Lord Jesus, and by the Spirit of our God.* But more of this in another place.

5. *Adoption*; as 'tis written, *Ephes.* 1. 5. *Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will:* To the like purpose is that in *Rom.* 8. 29. *For, whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren:* To which accords *John* 1. 12. *To as many as receiv-*

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ved him, to them gave he Power to become the Sons of God, even to as many as believe in his Name.

6. A *ſixth* Benefit is, *Forgiveneſs of, and Redemption from all Sin*; as ſaith the Scripture, *Epheſ.* 1. 7. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace:* So *Titus* 2. 13, 14. *Looking for that bleſſed Hope, and Glorious Appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, zealous of good Works:* And 1 *John* 3. 8. 5. 'tis ſaid, *For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil: and ye know that he was manifeſted to take away our Sin.*

7. *Victory over Satan*; *Foraſmuch as the Children are Partakers of Fleſh and Blood, he alſo took part of the ſame, that through Death he might deſtroy him that had the power of Death, that is, the Devil*; ſee *Hebr.* 7. 14. So that his ſtrength being broken, and his power deſtroyed by the Captain of our Salvation, if we reſiſt him ſtedfaſt in the Faith, he will flee from us, as 'tis written, *James* 4. 7.

8 Another Benefit is, *Acceſs to God by Faith*; as ſaith the Apoſtle, *Epheſ.* 3. 12. *In whom we have Boldneſs and Acceſs, with Confidence by the Faith of him:* And as we have Acceſs to God by him, ſo likewiſe we

and Acceptance with God in & through him.

9. Through him we receive *A sure Hope of Eternal Life*; as 'tis recorded, *Hebr.* 9. 15. *And for this Cause he is the Mediator of the New-Testament, that by means of Death for the Redemptions of the Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal Inheritance.*

Thus 'tis confest, that in Christ Jesus we are Elected, Called, Reconciled to God, Sanctified, Justified, Adopted; by him we obtain Pardon and Redemption from all Sin; through Faith in his Name we find Access to God, and Acceptance with him; in him we are made Victors over Satan, and Heirs of Life Eternal.

Now, *Reader*, thou may'st see how falsly the *Quakers* have been accused, in laying to their Charge, *They deny that Christ which came in the Flesh, with the Obedience he therein performed by his Sufferings, Death, Resurrection from the Dead, &c. as also the Benefits that thereby are obtained*; which things never were by them denyed; for they know, that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ; this is the true God and eternal Life; see 1 *John* 5. 20. But for further satisfaction concerning their Faith herein (if any do desire it) they may see a

Book

Book put forth by *George Whitehead*, intituled *The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed End and Effects of Christ's Appearance, Coming in the Flesh, Suffering and Sacrifice for Sinners, Confessed and Vindicated.*

Now concerning *Justification* by Faith in Jesus Christ, and the Imputation of his Righteousness to Believers: Here also it may be seen how grosly this People have been abused, & how greatly their Principle hath been misrepresented: For Justification by Faith they own (as hath publickly been confessed by them) according to these Scriptures; *By the deeds of the Law shall no Flesh be justified in his sight; wherefore the Law was our School-Master to bring us unto Christ, that we might be justified by Faith: To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus: For by Grace are ye saved through Faith, and that not of your selves, it is the Gift of God; not of Works, lest any man should boast: for we are his Workmanship, created in Christ Jesus unto good Works: not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified*

Rom. 3.20. *Gal.* 3. 24. *Rom.* 3.26. *Ephes.* 2. 8, 9, 10. *Tit.* 3. 5, 6, 7.

stified

ſtified by Grace, we ſhould be made Heirs according to the hope of Eternal Life. But then it muſt be a living Faith, according to the definition of the Apoſtle *James* in the ſecond Chapter of his Epiſtle, *And it muſt be ſuch a Faith as purifies the Heart, and is held in a pure Conſcience, and is manifeſt in the Life by Works of Love, and gives Victory over the World. For in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith, which worketh by Love,* ſaith *Paul*, Gal. 5. 6. *And this is the Victory whereby we overcome the World, even our Faith,* ſaith *John*, 1 John 5. 4. Therefore, ſay I, without this real Faith, 'tis impoſſible we ſhould pleaſe God, or be juſtified in his ſight: Yet now becauſe theſe my Friends have diſtinguiſhed between Faith and Fancy, therefore they have been calumniated, and their Principle traduced by many. So likewiſe as to the imputed Righteouſneſs of Jeſus Chriſt, this they own according to the Scriptures, even as *David* deſcribeth the Bleſſedneſs of the man whoſe Tranſgreſſion is forgiven, and whoſe ſin is covered, ſaying, *Bleſſed is the man unto whom the Lord imputeth not Iniquity, and in whoſe Spirit there is no Guile,* Pſal. 32. 1, 2. And *Abraham* being juſtified by Faith, 'tis ſaid, he received the ſign of Circumciſion, a Seal of the Righteouſneſs of the Faith which he had, yet

Acts 15. 9.

1 Tim. 1. 5.

being

being Uncircumciſed, that he might be the Father of all them that believe, though they be not Circumciſed, that Righteouſneſs might be imputed to them alſo, *Rom.* 4. 11. Wherefore this People believe acceptance with the Father, is only in Chriſt, and by his Righteouſneſs made ours, or imputed unto us, by the inward Work and applicatory Act of God's Gift of Grace, whereby he is made unto the Soul, Wiſdom, Righteouſneſs, Sanctification and Redemption; but becauſe they deny the Righteouſneſs of Chriſt to be imputed, where it is not imparted, & diſtinguiſh between Imagination & Imputation; between reckoning or imputing that is real, & reckoning or imputation that is not real, but a fancy, and dare not own the point in the Latitude of that Sin-pleaſing Principle, to which it is ſtretched, as if men might be imputatively Holy, though not inwardly Holy, and imputatively Righteous, though not really Righteous; therefore they are clamoured upon, as if they denyed the Imputation of Chriſt's Righteouſneſs, when it is only to thoſe who are not made Righteous by it, to walk as he walked: For the Scripture doth not ſay, That he that ſaith he is Righteous by the imputation of Chriſt's Righteouſneſs, but *he that doth Righteouſneſs is Righteous, even as he is Righteous*, 1 John 3. 7. *What then? ſhall we Sin?* (and yet think to be ſaved by the imputed

Righteouſneſs of Chriſt, becauſe we are not under the Law, but under Grace) *God forbid that we ſhould Sin, (in this ſtate of Grace)* ſaith the Apoſtle, *Rom.* 6. 15. Indeed the whole Chapter ſpeaks the ſame ſence (*viz.*) that it is not our Imputation or reckoning of Chriſt's Righteouſneſs to our ſelves will juſtifie us; but he imparting & imputing it to us: And this ſhall ſuffice in Anſwer to the ſecond general Charge againſt this People; in every particular of which may be ſeen, what groſs abuſes have been caſt upon them, whereby the envious and ill-affected have ſought to cover their Principles with their own Perverſions, and ſo to make Truth it ſelf become rejected. But I ſhall in the next place ſpeak to thoſe I take to be more moderate, and ſuch whom I have ſometime found my ſelf much ſwayed by: But ſince I find it was more by Education and Tradition, then any certain evidence I could have of the Truth of that Religion, I find my ſelf obliged to detect thoſe Errors in publick, which I have heard divers of them caſt upon the People called *Quakers* in private, charitably judging they ſpeak not ſo much againſt them out of ill will, as ignorance of, & unacquaintance with their blameleſs Principle; though this is bad enough for People to ſpeak Evil of things they know not; and for ſuch as are divided amongſt themſelves, to joyn together againſt

others (as ſome have confeſſed to me, that though they differ in many particulars, yet they all agree in this, to ſet their Seal againſt the *Quakers*) but who they were, I have and ſhall at preſent conceal, deſiring not to expoſe them, but to inform them, that ſo ſetting before them their Errors and Miſtakes, ſome of them, at leaſt, may ſee and Repent them, wherein they have ſpoken and done amiſs.

CHAP. III.

Touching the Reſurrection of the Body of Chriſt, and of the Saints.

AS concerning the Reſurrection of the Body of our bleſſed Lord Jeſus, and alſo the Bodies of Believers; this I have been born down in, that the *Quakers* do not own.

In anſwer to which, though I had ſomething to reply in their behalf at that ſeaſon, yet I muſt confeſs, the reſpect I had to my Friend who affirm'd the ſame, made me a little incline to that Perſwaſion of them; but now being better acquainted with their Principle, I muſt needs add, that this Report is an utter Falſhood; for they do believe as 'tis recorded in the Scriptures, that Chriſt Jeſus, who deſcended into the lower parts of the Earth, the ſame aſcended up far above all Heavens, that

he might fill all things, and ſits now at the Right hand of God in his glorious Body, and therefore ſhall the low eſtates and humbled body of Believers be made like unto his glorious Body, through the working of his mighty Power, whereby he is able to ſubdue all things unto himſelf; and then ſhall this *Corruptible put on Incorruption, and this Mortality put on Immortality, and Death it ſelf ſhall be ſwallowed up of Victory.* So here likewiſe it may be noted, how their Adverſaries have been diſappointed; for firſt, it was the deſign of ſome, to have made *Saduces* of them, by giving out, *That they deny the Reſurrection*; as it was ſaid of them, *Acts* 23.8. For *the Saduces ſay, there is no Reſurrection, neither Angel nor Spirit.* Thus ſome have ſought to render theſe, as if at death they believed Soul and Body were both to be annihilated: But when this would not take, then they reported, *That the Body only was that which the* Quakers *held ſhould never riſe again.*

Ephes 4 10. 1 Pet. 3 22. Phil. 3 21. 1 Cor 15. 53, 54.

Here, *Reader*, thou mayſt ſee how they have been ſlandered both ways; for they do believe the *Reſurrection of the juſt and of the unjuſt*, the one to *Salvation*, the other to *Condemnation*, according to the judgment of the great day, *and then ſhall every Seed have its own Body*; as ſaith the Scriptures, *Acts* 24. 15. *John* 5.29. 1 *Cor.* 15.38. But becauſe they dare

not

not be so foolishly inquisitive as to as ask, nor so arrogant in their minds as to determine *with what bodies they shall rise*; therefore do some say, *They deny the Resurrection of the Body of Christ, and of all that are or shall be dead:* But this is most falsly charged upon them; for they do believe the Resurrection of the dead; *for if the dead rise not, they are of all men most miserable.* What can be a ballance of an equal ~~Plea~~ Poize with the Tryals, Exercises, Afflictions and Persecutions, that are their lot and portion in this life, short of an eternal Inheritance and a Crown of Glory that fadeth not away? Therefore they also believe, *That every man shall be raised in its own order; Christ the first Fruits*, afterwards they that are Christs at his coming; yea, they do believe, *That the dead shall be raised incorruptible, and that God giveth a body as it pleaseth him, and to every Seed his own Body; there is a natural Body and a spiritual; there are Bodies Terrestial, and Bodies Cœlestial*, wherein they agree with the testimony of the Apostle, 1 *Cor.* 15. 23, 43, 44. which I think is sufficient to give all sober Inquirers full satisfaction herein: For, as to my own particular, I freely do confess it suffices me, that God will give unto my Spirit such a Body as it pleases him.

CHAP.

CHAP. IV.

Concerning Original Sin.

AS to *Original Sin*, in which the *Quakers* are judged to be of ſo dangerous an Opinion, without ſhewing to me what that Opinion was.

I Anſwer: Though the word *Original* be not found in Scripture, yet if any mean hereby the *inward Corruption* and *ſeed of Sin*, which Satan hath ſown in us, and wherewith we are defiled in our firſt and and fallen nature, I am ſure this will not be denyed by any true *Quaker*; for they know and believe, that in the *firſt Adam* all are ſinners, but in the *ſecond Adam*, which is the Lord from heaven, we are made righteous; for *as in* Adam *all dye, even ſo in* Chriſt *ſhall all be made alive*, as 'tis written, 1 *Cor.* 15. 22. But though it be granted, that by one man ſin entred into the world, and death by ſin; and ſo Death paſſed upon all men, for all have ſinned, even over them that had not ſinned after the ſimilitude of *Adam's* Tranſgreſſion, who is the figure of him that was to come, *Rom.* 5. 12. 14. yet this doth not prove the Lord to be ſo partial in his Love towards his Creatures, as to chuſe ſome, but leave the greateſt part of Mankind in the fallen ſtate,

ſtate, without affording them any benefit by Chriſt, or a meaſure of his Grace and Spirit; for want of which, & being ſo paſt by of God, (as ſome have aſſerted) they become under a neceſſity of ſinning and a neceſſity of dying: Oh, harſh Doctrine! and ſo I muſt confeſs, I often thought it, whilſt I was induſtriouſly ſtriving to work my ſelf into a belief of it: But now, from a certain experimental knowledge, & in full aſſurance of Faith, can I teſtifie for God, *he is no Reſpecter of Perſons, but in every Nation he that feareth God and worketh Righteouſneſs is accepted of him*: For though all have ſinned, and come ſhort of the glory of God, wherefore *he hath concluded all under ſin*, ('tis) that he might have mercy upon all, not willing that any ſhould periſh in ſin, but that all might come to Repentance: Moreover then this, the Scriptures do abundantly ſpeak forth the extent and benefit of Chriſt's death for all mankind, upon condition of *Faith* and *Repentance*, joyn'd with new and continued *Obedience*, which are the Goſpel terms, on which he is offered to them: For Chriſt Jeſus *gave himſelf a Ranſom for all*; *he taſted Death for every man*; ſo ſaith the Apoſtle, 1 *Tim.* 2. 5. *Heb.* 2. 9. So that it is a certain truth, all that are, or ſhall be ſaved, are elected only in Chriſt Jeſus, that whoſoever believeth in him *ſhould not periſh*, but have everlaſting Life. There is no *Pre-exception* or *abſolute Fore-appointment*

as partially designed in relation to Persons, but upon mans disobedience; Wherefore *it shall not be said, The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge; but he that eateth the sour Grapes, his teeth shall be set on edge: for all Souls are the Lord's; as the Soul of the Father, so also the Soul of the Son is his*; and he hath said, *The Soul that sinneth it shall dye*, Ezek. 18.2,4. Yet hath the Lord *no pleasure in the death of the Wicked, but that the Wicked turn from his way and live*: Wherefore, he hath given the beloved of his Soul out of his Bosom, to come into the World to save men from their sins, that they might he made accepted in him: Therefore as by the Offence of one, Judgment came upon all men to Condemnation; even so by the Righteousness of one, the free gift came upon all men unto Justification of Life; read *Rom.* 5. 18. which makes it clear to me, the Lord will not condemn any for *Adam*'s sin, who have not demerited his Wrath by actual Transgression.

Ezek 33. 11.

CHAP. V.

Concerning the Sacraments.

AS touching the Institution of the *Sacraments* (so called) by which is meant *Water-*

Water-Baptiſm and the outward *Supper*; here alſo is another great Charge brought in againſt the *Quakers*, unto which I cannot but be very tender in the Anſwer; for I muſt confeſs, I my ſelf did once think them very chargeable in this matter. Now that *Baptiſm*, even the outward and typical Baptiſm was an Ordinance, (that is to ſay, a thing ordained by one that hath power to ordain) as *Iohn Baptiſt* had command from God to baptize; this I do believe and own: But then the Lord himſelf hath ordained a higher *Baptiſm*, whereby he ſaveth, which ſurely is not the outward; no, that's not of efficacy to obtain or effect ſuch an end, which is Salvation (as that I think, our Enemies themſelves will grant; and then, why are they ſo angry with us, that we do not own it in their Outward Form?) But the *One Baptiſm*, neceſſary to Salvation, I do believe, is *inward* and *ſpiritual*, being that of the holy Ghoſt, fore-told by *Iohn* the *Baptiſt*, *Mat.* 3. 11. *I indeed baptize you with Water unto Repentance*, (ſaith he) *but he that cometh after me is mightier than I, whoſe Shoes I am not worthy to bear, he ſhall baptize you with the holy Ghoſt, and with Fire.* This is the *Baptiſm* which Chriſt commanded his Diſciples, that they ſhould wait for (and therefore I call it an Ordinance, becauſe ordained by Chriſt) as you may read, Acts 1. 45. *And being aſſembled together with them, he commanded them,*

them, that they ſhould not depart from Jeruſalem, *but wait for the Promiſe of the Father, which,* ſaith he, *ye have heard of me; for* John *truly baptized with Water, but ye ſhall be baptized with the holy Ghoſt not many days hence.* The ſame did *Peter* witneſs, *Acts* 11.15, 16. *And as I began to ſpake* (ſaith he) *the holy Ghoſt fell on them, as on us in the beginning; then remembred I the words of the Lord, how he ſaid,* John *indeed baptized with Water, but ye ſhall be baptized with the holy Ghoſt.* Now if any ſhall oppoſe theſe Scriptures, to prove *outward* and *Water-Baptiſm* now in force, Mat. 28 19. *Go teach all Nations, baptizing them in the Name of the Father, &c.* John 3. 5. *Except a man be born of Water, and of the Spirit he cannot enter into the Kingdom of God.* 1 Pet. 3.21. *The like figure, whereunto even Baptiſm doth now ſaves us, not the putting away the filth of the fleſh, but the anſwer of a good Conſcience towards God, by the Reſurrection of Jeſus Chriſt from the dead.*

Something I ſhall write by way of Anſwer to them, theſe being the chief Texts that ever I heard brought to prove the ſame: As to the firſt, I ſay, that muſt needs mean the Baptiſm of which I am now ſpeaking (*viz.*) Spiritual Baptiſm; for Chriſt's bidding of them *Go*, denotes their being impowred from him, to baptize in, or rather [*into*] his own and his Father's Name; which is the true *ſpiritual Baptiſm*. Beſides, here is no *Water* made men-

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tion of, whence we may infer, the Apoſtles Miniſtry was to be the Laver in which they were to be baptized: See here their Miſſion, Chriſt bids them *Go teach, baptizing*; Baptizing is in the *preſent Tenſe*, whilſt they were teaching; and as it was then, ſo it is now, the ſpiritual and inward Baptiſm goes along with the preaching of the Word of Life. To the ſecond Scripture I anſwer; If our Opponents will have that mean *material Water*, may not we then as well conclude, that *John Baptiſt* meant, Chriſt would baptize them with *material Fire?* but if we underſtand the *power* of the holy Ghoſt to burn up the ſtubble (that naturally grows in us) by the latter, then muſt we alſo underſtand the ſame Power to cleanſe us from our natural filth by the former: But I know it will be expected I ſhould prove this by Scripture; for which ſee *Tit.* 3. 5. *Not by works of Righteouſneſs, which we have done* (ſaith the Apoſtle) *but according to his Mercy he ſaved us, by the Waſhing of the Regeneration and renewing of the holy Ghoſt.* Here is the Waſhing of Regeneration to parallel being born again of Water, and the renewing of the holy Ghoſt, to anſwer being born again of the Spirit; for the waſhing of Regeneration, or renewing of the holy Ghoſt, and being born again of Water, or being born again of the Spirit, are terms Synonimous, or expreſſions to the ſame purpoſe, all pointing at that *One Baptiſm of*

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the Spirit, so faithfully believed, and experimentally witnessed by the Quakers, who are said to deny *Baptism* to be an *Ordinance*: But how is it they deny it? let their cause be examined, or there can no true judgment be given whether they ought to be acquitted or condemned. *Infant-Baptism* or *Sprinkling of Infants*, this they utterly deny, as a thing by men imposed, and never by God or Christ instituted; neither is there any Scripture-Precept or President for it: Indeed how should there, since it was not taken up nor invocated for above 200 years after Christ dyed; and then it was first brought in by one *Fidus* a *Roman* Priest in the year 248. which was assented to by *Cyprian*, Bishop of *Carthage*, and first preach't up by *Augustine*; then decreed by the *Milivitan* Council; last of all ratified and confirmed by Pope *Innocent* the third, which was not done till the year 402. Yet we grant the Baptism of those that were adult or come to Age, and had Faith to entitle them unto it; this was the *Baptism* of *John*, who was a fore-runner of Jesus Christ; but this was not permanent & continuing, but to pass away, that Christ's might take place; *for he must Increase, but I must Decrease*, saith *John* himself, Joh 3 30. for *John*'s *Baptism* was but a figure of *Christ*'s *Baptism*, *but that he should*

Read *Thomas Lawson*'s Treatise concerning Baptism, pag. 53, 55.

ſhould be made manifeſt to Iſrael, therefore am I come baptizing with Water, ſaith *John*, ch. 1. 31. However, where any now have believed it ſimply their duty to be baptized, as thinking it, either for the furtherance of the Goſpel, or tryal of their Faith, the *Quakers* are tender of judging them in that caſe; but if they ſtick in the Shadow, and reject the higher Miniſtration, then they are more reproveable. But there is third Scripture I am yet to ſpeak to, and that has reference to *Noah*'s Ark, which was a Figure (I have heard ſome of your ſelves ſay) of our Ark Chriſt, *The like Figure, whereunto* (ſaith the Text) *even Baptiſm doth now ſave us*, (it muſt be a baptizing into Chriſt then) for the Apoſtle ſaith, *'Tis not the putting away the filth of the fleſh*; ſo then 'tis not *Water-Baptiſm*, for that can but puriſie the outward man; that that is external cannot cleanſe the Spirit that is internal, & give the anſwer of a good Conſcience towards God, as it followeth in the next words; wherefore ſaith *Beza* (a man whoſe Memory ye pretend to honour) *The Baptiſm which anſwereth to* Noah's *Ark, was not material Water, but the Power of Chriſt within, which preſerves us cleanſed, and enables us to call on God with a good Conſcience*: But then the laſt clauſe of the verſe ought to be conſidered, which having Co-herence with the fore-going words, ſaith, *by the Reſurrection of Jeſus Chriſt*. Lo here is

the true Baptism indeed, the which I am now pleading for; & of which the Apostle speaks, *Col.* 2. 12. *Buried with him in Baptism, wherein also ye are risen with him, through the faith of the Operation of God, who hath raised him from the dead.* And now, Reader, since there is but *one Lord, one Faith, one Baptism*, as saith the Apostle, *Ephes.* 4. 5. whether this *Baptism* be the *Sprinkling of Infants*, or *outward Washing of grown Persons*, or the *inward Cleansing by the holy Ghost*, I'le leave the Witness of God in thy own Conscience to judge; and then to determine whether the *Quakers* are not greatly wronged in being charg'd with denying Baptism.

Now I come to speak concerning the *Sacrament* (so called) of the *Lord's Supper*: In answer to which, in the first place, I must needs say, I find not the Word *Sacrament* in all the Scripture, but if by Sacrament, ye mean a Sign, then can it not be of necessity to continue longer then till the thing signified is come, and clearly discovered; so that granting it to be a Practice enjoyned, it was to last but its Day and Time, that was till Christ, who is the *Bread* of God, that cometh down from Heaven (which Bread is his Flesh, that he gave for the Life of the World) should come, according to his own Intention, see *John* 6. 33, 35. Indeed the whole Chapter speaks of Christ's being the true Bread, where-

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with the Saints are nourished; *& that he would come again after his Departure*; see his Promise to his Disciples, *John* 14. 18. *I will not leave you Comfortless, I will come to you*; and that he meant an inward coming, see Vers. 20. of the same chapter; *At that day ye shall know that I am in my Father, and ye in me, and I in you*, saith Christ. And therefore saith the Apostle, *I speak as to wise men, judge ye what I say, the Cup of Blessing which we bless, is it not the Communion of the Body of Christ, &c? for we being many, are One Bread, and One Body; for we all are Partakers of that One Bread*, 1 Cor. 10. 15, 16, 17. And indeed, I do believe, that herein is the Communion of Saints (namely) in eating of the Flesh and drinking of the Blood of Jesus Christ; not carnally, as the Jews thought when they murmured at him, saying, *How can this man give us his Flesh to eat?* John 6. 52. but spiritually, wherein consists the true Brotherhood and Fellowship of that Church which is in God, as with one another, so with the Father and the Son, by the holy Spirit, at the Spiritual Table of the Lord.

Now if any in proof of the outward Supper, shall produce that saying in *Mat.* 26. 26, 27, 28. *And as they were eating* Jesus *took Bread and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, this is my Body; and he took the Cup and gave Thanks, and gave it to*

them, and said, *Drink ye all of it, for this is my Blood of the new Testament, which is shed for many, for the Remission of Sins.*

I *Answer*, That that Figuratively pointed to the true Bread, I think is very clear; so likewise, that the Wine there figured out that Spiritual Wine which was to come from him, will not be hard to make appear; for in the very next verse, saith Christ, *I will not drink of this Fruit of the Vine, until that Day when I drink it new with you in my Fathers Kingdom.* And that he did not mean, they should stay for this Wine, till they came to Heaven (as some understand by the Word Kingdom) see what himself saith in *Mat.* 16. 28. *Luke* 17. 20, 21. *Verily, I say unto you, there be some standing here that shall not taste of Death till they see the Son of Man coming in his Kingdom. And when he was demanded of the* Pharisees, *when the Kingdom of God should come? he answered them, and said, The Kingdom of God cometh not with Observation, neither shall they say, Lo here, or Lo there, for behold the Kingdom of God is Within you.* And that there this Wine was drunk by the Disciples; see *Acts* 2. from the first Verse to the 18th. When the holy Ghost fell upon the Apostles, how full of the new Wine of the Kingdom they were, to the astonishment of Beholders! And certainly this Wine of the Spirit, or Wine of the Kingdom (which is all one; for Christ's

Kingdom

Kingdom is a Spiritual Kingdom) must come from him; for he is the true Vine, as he calls himself, *John* 15. 1. So that the Text alledged, doth not at all prove outward and Elementary Bread and Wine to be of use after Christ's second and spiritual coming; for this he fulfilled before his Death, and the holy Ghost was not given till after he was glorified, as you may read, *John* 7. 39.

But possibly some may object, *It was practised by the Church of* Corinth *after Christ was inwardly come, after the Holy Ghost was given them, as may be argued from* 1 Cor. 11. 24, 25. *where the Apostle repeating Christ's words in* Matthew, *adds, This do ye as oft as ye drink it in remembrance of me.*

To whom I Answer, on the behalf of the People whom I have undertaken to speak for; If any break outward Bread, and drink outward Wine with a sincere Intention, as believing it their duty, that they may the more be put in remembrance of the Body & Blood of Christ, by the Remembrancer, the *Spirit* of *Truth*, which is apointed by the *Father* to lead the Saints into all Truth, they judge them not, but rather *hope* that such will come further out of the Shadow to the Substance: But to do it meerly by Imitation or Tradition, as most do, is not to offer a Sacrifice to God in Righteousness; however, the outward Supper cannot be the Communion of the Body and Blood of Christ, which the Apostle speaks of in 1 *Cor.*

10. 15. and so on. This can be but a Sign, to put us in Remembrance thereof; and therefore, though it was commanded to, and practised by the Church of *Corinth*, yet that doth not perpetuate its continuance: For so was washing one anothers Feet, abstaining from things strangled, and Blood; anointing the Sick with Oyl, laid upon the Saints of old, which ye your selves judge not needful to be practised now. But if any shall say, *The Apostle relaxt some of these, by saying in* 1 Cor. 10. 25. Whatever is sold in the Shambles that eat, asking no Questions for Conscience sake. Then it must be granted, that there is no necessity for the continuance of the other; for the same Apostle saith, *The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. 14. 17. *Let no man therefore judge you in Meat or in Drink, or in respect of a Holy Day, or of the New Moon, or of the Sabbath Day*, saith he; *wherefore if ye be dead with Christ Jesus, why, as though living in the World, are ye subject to Ordinances? touch not, taste not, handle not, which all are to perish with the using after the Commandments and Doctrines of Men*, Col. 2. 16, 20, 21, 22. So here is as much said for the abolishing of this latter (as to any necessity) as can be alledged for the former; therefore those that can

John 13. 14. Acts 15. 28, 29. James 5. 14.

dispense

diſpenſe with the one, have ſmall reaſon to plead for the other: And yet I teſtifie, the Communion of the Body and Blood of Chriſt the *Quakers* do own, as that which every one muſt come to know and witneſs, or they have no Life in them.

Now I appeal to the *Reader*, How then can it be ſaid, that they deny the true Inſtitution of the *Lord's Supper?* Yet am I loath to leave the thing here, being willing to hope I write to ſome, who are Conſcienſciouſly ſcrupulous in this matter, who ('tis like) are ready to ſay, as I my ſelf (in Heart) have often ſaid, viz. *To lay aſide this Adminiſtration, were at once to caſt off and count uſeleſs what ſo many Martyrs in the* Marian *Days, ſo zealouſly contended for; yea, reſiſted unto Blood in ſtriving to maintain:* And having his Opinion, I confeſs, I was much ſwayed thereby, as thinking it had been meerly for the outward Adminiſtration that they ſuffered Martyrdom; but having ſince more ſeriouſly conſidered the Matter, I can truly ſay, I have received this from the Lord for Anſwer, viz. *It was not to maintain thoſe outward Signs of Bread and Wine, but to bear Teſtimony againſt the Falſhood and Foppery of* Tranſubſtantiation, *that the Worthies of thoſe dayes ſtood ſo ſtoutly againſt it, that they counted not their Lives dear unto themſelves, that they might finiſh the Teſtimony they had received from the divine Spirit:* which indeed Hiſtory is clear

in (to them that read with Understanding) For the Question put to them was not, *Why do you break Bread and drink Wine, in your Sacrament, without Consecration?* But, *What say you to the Sacrament of the Altar, after the Bread and Wine is Consecrated? is the Real Presence of Christ there, I or no?* This was the Interrogatory they were to answer; and bravely indeed did *Tindal*, *Philpot*, and others, maintain their Negation to this Question; which those that are acquainted with Martyrology, cannot but have a Knowledge of: Therefore the laying aside these outward Signs, to be used by way of Remembrance, when the Spirit it self is their Remembancer, this is not to put a slight upon the Sufferings of those Martyrs, who then were breaking through a Cloud of Apostacy and Error, the bright side of which (blessed be our God) hath since more fully appeared.

To conclude this Point: If any shall be offended at what I have written to vindicate the laying aside of this outward Sign, where the thing signified is inwardly come; if they will dwell upon the Figure of the Death of Christ without, and care not to come to know and witness his Resurrection and Life in themselves, I'le leave them where they are; giving them to understand, I have not attempted a formal Confutation of Error, but a Vindication of the Truth.

CHAP.

CHAP. VI.

Touching Free-Will.

ALthough I have heard say, *That the* Quakers *are* Free-willers; Yet this doth not prove them to be so, no more than Peoples saying so, is proof that they deny the Scriptures: But since some are so willing to receive Reports against them, something I shall say as to this Particular in behalf of them, and that is this; They are not of those that slightly say, *Man may be saved if he will*; for they know right well, *'Tis not of him that willeth, nor of him that runneth, but in God that sheweth Mercy*; for we are not able of our selves, as of our selves, so much as to think a good Thought, but all our *sufficiency* is of God, who worketh in us both to will & to do of his own good Pleasure: And therefore say we with the Apostle, *Of his own Will begat he us with the Word of Truth, that we should be a kind of first Fruits of his Creatures*, James 1. 18. But since there is a willing Faculty placed in Man, and this Will being corrupted, is naturally froward and averse to any thing spiritually good; whereby Man chuseth that wherein the Lord delighteth not, and will not hearken

ken to his Counsel, nor turn at the Reproofs of Instruction, which are the Way of Life; but obstinately pursues the sinful Desires and Lusts of the Flesh, to his Soul's Ruin; and so his Destruction is of himself, and God clear of his Blood, by the free Tenders of his Grace, and strivings of his Spirit within him: If this be granted, then it will follow, if ever Man be saved, this stubborn Will must be bowed and subjected, and brought into Obedience to the Lord Jesus; for 'tis the Willing and Obedient to whom the Promise is made, *Isa.* 1. 19. So that Man must come to be freely willing to serve the Lord, and to take up the Cross, and bear the Yoke of his Son Christ Jesus, not only of Necessity, but of a Ready Mind: And thus now, to have the Will sanctified, and brought into the pure Obedience of him that sanctifieth it, (which is an Effect of the free Grace of God) here comes the true Freedom of *Will* to be known, even to be made free from Sin, being delivered from the Bondage of Corruption into the Glorious Liberty of the Children of God; which agrees to that of the Apostle, *Rom.* 8. 21. And here, as the Truth maketh free, man comes to be free indeed, and to receive Ability to attend upon the Lord without Distraction; and to do his Will on Earth as it is done in Heaven, according to that Prayer which

Prov. 6. 23.

which our bleſſed Saviour taught his Diſciples, as we read in the ſixth Chapter of *Matthew*; *After this manner pray ye*, (ſaith Chriſt) *Our Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is in Heaven, &c.* And yet how many are there that will plead for this Plat-form of Prayer, who never expect to receive an Anſwer? * For ſay they, *The Will of God cannot be done perfectly here*: I grant, where the Kingdom of God is not come, there his Will can never perfectly be done; but where the Kingdom of God is known and witneſſed to be within; that gives Power and Ability, and makes willing to yield Obedience unto his Requirings of us; ſo that here every one, according to their ſeveral Meaſures, may perfectly perform the Will of their Heavenly Father: Yet is here a vaſt difference between the Natural Freedom of Man's Will, which ſome plead for; and the Gracious Freedom thereof, maintained by the *Quakers*, for that is quite another thing to what hath been ſlanderouſly reported of them.

* *Can they think, that Chriſt would bid his Diſciples pray for what he never meant to grant? This were to render him, who is Truth it ſelf, an Impoſter; and to tax the bleſſed Son of God with Deceit. Oh Horrible!*

CHAP.

CHAP. VII.

Concerning Inherent Righteouſneſs.

AS touching *Inherent Righteouſneſs*, (as a *Righteouſneſs of Self* is intended) a thing wherein this People have been falſly as well as foully aſperſed, it having been given out concerning them, *viz.* That hereby they expect to merit Heaven. Now ſeeing the Truth ſtuck at with ſuch a Soul-murdering Weapon as this, makes me (like *Craſus* his dumb Son) to ſpeak: What! can their Adverſaries wrongfully reproach them with nothing leſs then laying waſte the very Foundation of the *Chriſtian* Faith? which ſtands in ſubmitting to the Righteouſneſs of Jeſus Chriſt, and not in eſtabliſhing any Righteouſneſs of our own, as inherent in us and of our ſelves. But be it known to the World, though it hath been reported that the *Quakers* hold this dangerous Tenet; yet the report will not hold true, when it comes to be examined: For although I have heard others often charge it upon them; yet I never could find the Perſon that durſt ſay, this was their own Confeſſion, *viz.* That upon the account of Inherent, or Self-Righteouſneſs, they expect Salvation; (but if we will take the Confeſſions of thoſe

that are so forward to make Confessions for others, we may then believe the *Quakers* are as bad as they are pleased to render them to us: but we must not take things upon trust, but hear both Parties, if we will be Ingenuous) no, Reader, they have no such expectation; far are such Thoughts from them: For though they do reckon a man must be made inwardly Righteous by the Power of Christ, that is meet for the Kingdom of Heaven. I think this amounts to no more than what I have heard asserted by a Teacher of your own, * (*viz.*) *That God freely bestows his Grace upon Men and Women, and afterwards rewards his own Grace in his own Children.*

* Namely, *Love*, an *Independent* Preacher.

Which words plainly imply, the Grace of God to be free to all, and to be tendred within, which whose accepts thereof to be led by the same, do thereby receive the Spirit of Adoption, and so come to obtain the reward of Children, which is a part in their Father's Kingdom, and this indeed is according to the *Quakers* Principle; for they know right-well, Gods Grace is Universal, a proffer whereof he maketh unto all, by which they might be made a Righteous People, and in it come to enjoy Salvation: Therefore they believe that inward Righteousness is wrought by Virtue of the Grace of God, and is a necessary Qualification to fit man for Glory, which makes them

them chuſe with the Apoſtle, rather then talk of the Righteouſneſs of Faith, to ſhew forth their Faith by their Works; yet do they not expect to be ſaved, neither for their Faith alone, nor by their Works, but by Chriſt who worketh true Faith. For 'tis not Works of Righteouſneſs, as done by them, nor only as Inherent in them, by which they expect to be accepted of God and juſtified before him, but by and through Chriſt Jeſus, the Author and Worker of thoſe Acts in them and for them, whereby they know that they are in him, and he in them; and they hold him as their Head, into whom all things are gathered together in one, even in him. *How comes it about then* (it may be asked) *that this Report has ſpread ſo far concerning them?* Why truly, Reader, if I may give in my Anſwer, it muſt be this, He who was an Enemy to all Righteouſneſs, ever ſince the beginning, ſeeing the Faithful among this People, not only Nominally, but really Righteous, throughout their Converſation; he hath been ſo inraged againſt them, that he hath not ſpared any pains to put on his Inſtruments to Reproach and Vilifie them: Therefore have they been masked with the moſt affrighting Vizards of Self-Righteouſneſs and Self-Sufficiency to bring about their own Salvation, that if poſſible, he might fright People from having any converſe amongſt them; but notwithſtanding

notwithstanding the Wrath of the Adversary, their Innocency will appear with its open Face; for the time is now a hasting, wherein it will be seen who are but Nominally, and who are really Righteous. Bear with me, my Friends, to whom I dedicate this little Tract: For though I rank't this point amongst the Scruples of the Moderate, having heard some, whom I esteem such, lay this Principle to the *Quakers* charge. But now being better acquainted with them, I find they have wrongfully charged it upon them, and therefore I can do no less but use some sharpness of Speech to refute the falseness of this Opinion, that through a mistaken Zeal (I am apt to think) some have taken up against them: Well may I say Mistaken, for were the *Quakers* rightly understood, People would find that they have as low Thoughts of any Humane Righteousness, as those that daily confess all their Righteousness to be but as filthy Rags

CHAP. VIII.

Concerning a Possibility of a Total Fall from True Grace.

THis Doctrine being held by the *Quakers*, it hath been branded with the Approbrious

probrious Term of *Heterodox*; which if so, I know not how the Apostles Doctrine can be accounted *Orthodox*; and yet I know the *General* Opinion of many Professors is, *Once in Grace and ever in Grace* (or, *Once in Christ, and ever in Christ*) But it is not Universallity, if they had it, that can give a certainty; if this would have sufficed, our Ancestors needed not to have divided from her who stiled her self the Universal Church: Therefore, as we are not to follow a multitude to do Wickedly; so neither are we to receive an Opinion for Truth, because it is so received by many. Here I'le digress no further, but proceed to shew the Apostles Judgments in this matter: *Paul* speaking of the *Jews* (whom he calls the natural Branches of the true *Olive*) how that they were broken off; that the *Gentiles* (whom he compares to Branches of a wild Olive) they might be grafted in, saith the Apostle to them: *Well, because of Unbelief they were broken off, and thou standest by Faith; be not High-minded, but fear; for if God spared not the natural Branches, take heed also, lest he spare not thee. Behold therefore* (saith he) *the goodness and severity of God towards them that fell severity; but towards thee goodness, if thou continue in his goodness, otherwise thou shalt be cut off.* Rom. 11. 20, 21, 22. And the Author in his Epistle to the *Hebrews*, having spoken of *Israel* of Old, to whom God sware

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in his Wrath, *That they ſhould not enter into his Reſt*: he Cautions them, ſaying, *Take heed, leſt there be in any of you an Evil Heart of Unbelief in departing from the Living God*, Heb. 3. 12. And in Chap. 4. he exhorts both them and himſelf, ſaying, *Let us labour therefore to enter into that Reſt, leſt any man fall after the ſame Example of Unbelief.* And in chap. 6. verſ. 4, 5, 6. he ſhews them the danger of falling; for ſaith he, *'Tis impoſſible for thoſe who were once enlightened, and have taſted of the heavenly Gift, and were made partakers of the holy Ghoſt, and have taſted of the Word of God, and the Powers of the World to come, if they ſhall fall away, to renew them again unto Repentance; ſeeing they Crucifie to themſelves the Son of God afreſh, and put him to an open Shame.* And in chap. 12. verſ. 15. he wiſhes them *to look diligently, leſt any fail of* (or from) *the Grace of God, leſt any Root of Bitterneſs ſpringing up ſhould trouble them, and thereby many be defiled.* Nor was this his Suſpition concerning others only, but his Suppoſition of himſelf; *For I keep under my Body, and bring it into Subjection*, ſaith he, *leſt that by any means, when I have preached to others, I my ſelf ſhould become a Caſt-away*, 1 Cor. 9 27. And in his Epiſtle to *Timothy* he ſpeaks poſitively, *The Time will come when they will not endure ſound Doctrine, but after their own Luſts ſhall heap unto themſelves Teachers, having itching Ears; and they ſhall turn*

away their Ears from the Truth, and ſhall be turned unto Fables, 2 Tim. 4. 3. 'Tis likewiſe ſaid of *Hymeneus* and *Philetus*, *that concerning the Truth they have Erred*, 2 Tim. 2. 17.

†Dr. *Anneſley.* And this I have heard publickly aſſerted, by one Eminent in your own Eſteem † (viz.) *That there could be no Heretick ſ if ſome did not Apoſtatize from the True Faith*; Which he infer'd from *Paul*'s Advice to *Titus*, chap. 3. verſe. 10, 11. where he bids, *A Man that is an Heretick after the firſt and ſecond Admonition, Reject*; *knowing that he that is ſuch, is ſubverted and ſinneth, being condemned of himſelf*. And this was the expoſition which he gave upon the Text (*viz.*) *A Heretick is one that maintains an Error, contrary to the Light of his own Conſcience, pertenatiouſly preſiſting in it, notwithſtanding Reproof*. And without doubt the Text was truly expoſited, may we underſtand him to intend the Light of Chriſt Jeſus in the Conſcience; (for 'tis Chriſt the true Light who lighteth every Man's Conſcience, and that is the Light of Conſcience) which if we may believe, he had regard unto, then it will follow from the fore-going-words, *Firſt*, That it is poſſible for People to turn from the true Grace of God, by ſinning againſt the Light, which he hath placed in their Conſciences: *Secondly*, That thoſe are Nick-named (or Miſ-called) who are called *Hereticks*, for acting according

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to the Dictates of their enlightned Consciences, (or, which is more clear, to say, For being guided by the Light of Christ in their Consciences:) *Thirdly*, It follows, that 'tis utterly impossible to prove a man an Heretick, unless he be guilty of Heresie, and condemned in himself by the Light of Christ placed in his own Conscience to shew him what is Error, and what is Truth. Thus much the words import; but it may be, some will refuse to confess to the Import of them, for fear of being counted *Quakers* herein: Howbeit, the Spirit speaks expresly, *That in the Latter Dayes some shall depart from the Faith*, &c. 1 Tim. 4. 1. And such who have so done, we know that inward Condemnation doth attend them, according as the Apostle *Peter* and *Jude* spake of some in their Day, as *had forsaken the Righteous Way, and were gone astray, following the Way of* Balaam, *the Son of* Bosor, *who loved the Wages of Unrighteousness*: These saith *Jude*, *are Wells without Water, Clouds carried about with a Tempest, to whom the Mist of Darkness is reserved forever; for when they speak great swelling words of Vanity, they allure, through the Lusts of the Flesh, through much Wantonness, those that were Clean escaped from them who live in Error: For if after they have escaped the common Polutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and*

overcome, the latter End is worse with them than the Beginning; for it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandments delivered unto them; but it is happened to them according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire, 2 Pet. 2. 15, 17, 18, 20, 21, 22. And hence, in chap. 3. verſ. 17, of this Epiſtle, the Apoſtle gives Caution to whom he wrote, ſaying, *Ye therefore beloved, ſeeing ye know theſe Things, beware leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs.* For 'tis threatned by the Lord, That *when the Righteous man turneth away from his Righteouſneſs, and commits Iniquities, and dyeth in them* [Mark, here is included a Total Fall] *for his Iniquity that he hath done he ſhall Dye,* Ezek. 18. 26. and 33. 13. Wherefore we are exhorted to continue in the Grace of God, and to keep our ſelves in the Love of God, becauſe of the danger that there is of falling from this Grace; *for 'tis thoſe that endure to the End that ſhall be ſaved;* theſe are Chriſt's own words in *Mat.* 24. 13. *Mark* 13. 13. *'Tis to thoſe that are faithful unto Death, to whom is promiſed a Crown of Life.* Rev. 2. 10. *Such as are implanted into Chriſt, and abide in him, they ſhall inherit the Kingdom. For if a man abide not in me,* ſaith Chriſt, *he is caſt forth as*

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a Branch, and is withered, John 15 6. And in verſ. 10. he tells, them, *If ye keep my Commandments, ye ſhall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love.* Thereby ſignifying, that if we keep not his Commandments, neither ſhall we abide in his Love; ſo then if we abide not in that which keeps us in the Love of God, we cannot abide in God, for *God is Love,* 1 John 4. 16.

See *Reader,* here is a whole Cloud of Witneſſes, bearing Teſtimony, that 'tis Poſſible, if there be not a diligent watching, for People to *fail of* (or rather fall from) that meaſure of the true Grace of God, which was once given to them. Therefore, what the *Quakers* hold in this Point is no New Doctrine: For if this could not poſſibly be, how could any do Deſpight unto the Spirit of Grace, or Reſiſt the holy Ghoſt? Yet do this People believe, A *Chriſtian* may come to ſuch a growth and ſtanding in the Grace that is in Chriſt Jeſus, from which he cannot fall away, according to that Promiſe in *Rev.* 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is* New Jeruſalem, *which cometh down from Heaven, from my God, and will write upon him my New Name.* And they alſo believe, that ſuch a

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one may come to be assured, that he is in such a state, even as the Apostle was, who said, *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to seperate us from the Love of God, which is in Christ Jesus our Lord*, Rom. 8. 38, 39.

CHAP. IX.

Concerning Perfection.

WHich Doctrine, though it be firmly founded in Scripture, yet is it rejected and set at Naught, because 'tis believed by the *Quakers*; notwithstanding which they freely confess, that a Perfect Principle they plead for, and press the necessity and benefit of man's believing and conformity to it: Therefore I ask their Adversaries, Is it any crime to be *Perfect?* To which if they shall answer (as in effect they have said) *This is to be accounted Vile.* To such my Reply is, I hope that the Lord will enable his People to become, and be contented to be counted more vile: For to this *Abraham* was commanded by God under the old Testament, as 'tis written, *Gen.* 17. 1. The Lord appeared unto *Abraham*, saying, *I am the Almighty God, walk*

walk before me, and be thou perfect. And to this we are commanded by Christ, under the New, whose words are thus recorded, *Mat.* 5. 48. *Be ye therefore Perfect, as your Father which is in Heaven is Perfect.* Nor is it only commanded, but also promised; see *Rom.* 6. 14. *For Sin shall not have Dominion over you.* And in 22,23. verses, there we find it experienced; for the Apostle speaks of such as were *made free from Sin, and became Servants to God, and had their Fruit unto Holiness, and the End Everlasting Life: for the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord.* And in *Rom.* 8. 2. there *Paul* speaks his own Experience, *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death,* saith he. And therefore he exhorts the *Corinthians, Having these Promises, dearly Beloved, let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God,* 2 Cor. 7. 1. And in 1 *Cor.* 2. 6. 'Tis said, the Apostle spake Wisdom among them that were Perfect; and in 2 *Cor.* 12. 9. the Apostle wishes their Perfection: And thus he concludes his Epistle to them in the 11th verse of the same Chapter, *Finally Brethren, farewell, be Perfect,* &c. And this was it the Apostle *James* desired, (viz.) that those to whom he wrote might be perfect and entire, lacking nothing, *James* 1. 4. For it was the end of the Apostles Min-

ſtry, that they might preſent every man Perfect in Chriſt Jeſus, labouring fervently in Prayer for them, that they might ſtand Perfect and Compleat in all the will of God: And in behalf of the *Theſſalonians*, *Paul* prayeth, *That the very God of Peace would ſanctifie them wholly; that their whole Spirit, Soul and Body might be preſerved Blameleſs unto the Coming of our Lord Jeſus Chriſt*, * 1 Theſſal. 5. 23. And we find the Apoſtle *Peter* making the ſame Supplication, even *That the God of all Grace would make them Perfect*, 1 Pet. 5. 10. This being the very end for which God appointed Teachers in his Church, as 'tis written, *Epheſ.* 4. 11, 12, 13. *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the Perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the knowledge of the Son of God unto a Perfect man, unto the meaſure of the ſtature of the fullneſs of Chriſt.* Yea; this ſeems

a *Col.* 1. 28.

Upon which Text I heard a Preacher of your own thus Paraphraſe; The Words, *ſaith he*, ſignifie a Compleatneſs in the ſubject, that nothing be wanting: For to be negatively Blameleſs, is to be without Crime, to be without Offence, to be without Fault; but to be poſitively Blameleſs, is to be in ſome meaſure Innocent; 'tis to be like *Adam* in his pure creation; 'tis to make Chriſt our Pattern. *Now whether this doth not tantamount to Perfection I'll leave the Reader to judge.*

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to be the end of Christ's giving himself for his Church, that he might sanctifie and cleanse it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be Holy and without Blame; see *Ephes.* 5. 26, 27. Therefore those that deny Perfection to be attained by the Lords People, do in effect deny Christ the one Offering: For by one Offering he hath perfected forever them that are Sanctified, as saith the Apostle, *Heb.* 10 14. Wherefore, saith *John*, *Whoso is Born of God doth not commit Sin, for his Seed remaineth in him, and he cannot Sin, because he is born of God*, 1 John 3. 9. These and many more Scriptures which I might have quoted, do abundantly speak forth a Man of God, or a truly Godly Man to be Perfect or Compleat in Christ: Therefore *Perfection* must needs be attainable even in this Life; and to shew that it is not altogether unfeasible to be attained, I shall bring in Instances of some which have attained it: Noah *was a Just Man, and Perfect in his Generation*, Gen. 6. 9. Job *was a Perfect and an Upright Man, one that feared God and eschewed Evil*, Job 1. 8. Nathaniel *was an Israelite indeed, in whom was no Guile*, John 1. 47. Zacherias *and* Elizabeth *were both Righteous before God, walking in all the Commandments and Ordinances of the Lord Blameless*, Luke 1. 5. 6. *Indeed, this is the one thing needful; for Circumcision*

cumcision is nothing, and Uncircumcision is nothing, but keeping the Commandments of God, 1 Cor. 7. 19. *This is that that hath the Blessing, and gives right to partake thereof; for 'tis written, Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City,* Rev. 22. 14. And this is the Perfection the *Quakers* plead for, *viz.* That People may conform unto, and come to be guided by that perfect Principle of God, placed not only in their Consciences, but in the Consciences of all men; which as they yield Obedience to, they will be inabled to keep the Commandments of the Lord, and so come to witness in themselves the fulfilling of his Determination, which is, To finish Transgression, and to make an End of Sin, and to bring in Everlasting Righteousness, as was seen in *Daniel*'s Vision, chap. 9. verf. 24.

CHAP. X.

Concerning Infallibility.

ONe Charge more I have heard brought in against the *Quakers*, and that is, *They own Infallibility, and this* (say some) *there is none own but the* Papists *and them; therefore we know not how to distinguish them.*

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I Answer: || Because the *Papists* say, *Their Church is Infallible* (which ye your selves affirm to be no true Church; so not the Spouse of Christ, but the Mother of harlots, and all Abominations of the Earth) and because the *Papists* say, *Their Councils are Infallible*, (whom we know do miserably thwart and contradict one another) and because they say, *The Judgment of the* Pope *that's Infallible* (though he speak never so much besides the Matter.) And now, because the *Quakers* say, *The Spirit of the Lord, that is Infallible* (which teaches to deny all ungodliness and Worldly Lusts, and is alwayes at Unity with its blessed self, and is the *Christians* Oracle for Advice in all Concerns) will there admit of no distinction between these? Certainly they want Reason as well as Faith, who cannot

|| *It is not at present laid upon me to discover all the Errors of* Popery, *therefore I shall say no more, than what is pertinent to my present Matter: But that the* Papists *are far from Infallibility* (*notwithstanding they pretend highly thereto*) *their Difference in Doctrines* (*to which* Bellarmine *himself hath confest*) *with the disagreement of their* Popes (*one pulling down what another had set up*) *and the Dissention of their* Councils *particularly about the* Popes Supremacy, *their* Priests Marriages, & Worshipping of Images; *wherein one Synod hath decreed what another hath dissanulled*) *their own writings witness against them; which those that have read any thing of* Papal *Story, cannot but have a Knowledge of.*

cannot judge how these may be distinguished: They place *Infallibility* in *Persons*; We in the *holy Spirit* and its *Teachings*.

But further, to clear the Matter, and wipe off this Scandal, of the *Quakers* being counted *Concealed Papists* (I think) *George Whitehead* and *William Penn*, their Declaration before the Parliament, at their Sessions, held in the first Moneth, *Anno* 1678. together with the *Test* (containing several Articles, shewing the Doctrinal Differences between the *Quakers* and the *Roman-Catholicks*) which was subscribed to by several Hands of such as are well known in this City, and then given in to a Committee of Parliament, requiring the same; and the Case was afterwards moved in the House: so that, as I said before (I think) sure the Knowlege of this publick Discrimination, may very well serve any that are but willing to be undeceived, both to rectifie their Mistakes concerning the People called *Quakers*, and to give them satisfaction: For I must confess, it went far with me, in my own serious Thoughts about them, although then I was far from them; yet I could not but conclude, there was a Hand of Providence had wrought wonderfully for them, in giving them an Opportunity of clearing both themselves and their Principle of that unjust Censure, which had so long lain upon them.

But to conclude this Point: Though I have heard it said, *The* Quakers *hold Themselves* In-

Infallible; I see now it is not so: they hold not themselves Infallible, as they are Men; but only as they are guided by the Infallible Spirit, namely, the Spirit of the Lord, a Measure of which he hath placed in all men; and this never failed any, who were led by the same: yet whatever can be said to evince the Truth of the *Quakers* Principle, whereby the Innocent may be vindicated; 'tis no wonder to have their Sayings wrong reported, and their Sense quite perverted.

And now, my former Acquaintance, to whom I present this small Treatise, will you not yield your selves Mistaken in the Reports you have received? I freely acknowledge to you, for my part I am willing so to do, and that with Shame taken to my self herein, my Lot having been cast so near this Land of *Goshen*, that it may well be wondred at, why I did not discern my Mistakes long ere this time: Now though it cannot be so said of you, that the Light has shone so clear about you, yet know this every one of you, The Light hath shined in you, and that (I am sure) as it is heeded, will make manifest to you, how falsly the People called *Quakers* have been accused: They have been looked upon (like the Apostles in days past) as Setters forth of *strange Gods*; they have been counted as *unknown*, and yet *well known*; they have been reckoned as *Deceivers*, & yet *True*: for Truth don't use to suffer under its own Name; but when men can fasten the name

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of *Hereſie* upon its Principle, then they think they have Pretence enough to puniſh its Proſelytes; and ſo it is with theſe, as it was with the *Chriſtians* of old; their Adverſaries put Bear-Skins upon them, and then ſet Dogs to bait them. There were ſuch, 'tis known, that were counted the Filth of the World, and as the Off-ſcouring of all things, who wandred about in Sheep-skins and Goat-skins, being deſtitute, afflicted, tormented, of whom the World was not worthy: And what if I ſhall ſay, ſuch there are now? yet are they Slighted, Contemned, Derided, Reproached, Reviled, Defamed, Slandered, Traduced, Malign'd, Vilified and ſet at nought, as if the worſt Term that could be given them, were even good enough: One while, they are branded for *Illiterate Novices*; another while, counted ſo profoundly Learned, that they muſt needs be *Jeſuits*; though that Order can boaſt of Antiquity, whilſt theſe are looked upon as a Novelty; yet are they found in the ſame Ancient Faith with Righteous *Abel* in the beginning: But 'tis no new thing for Truth to be called an *Upſtart*, and then proſecuted under the Name of *Noviliſm*.

Thus, having ſhewn in ſeveral particulars how groſly People have abuſed the Principle of the *Quakers*, I ſhould nextly come to ſpeak concerning their Practices, to ſee if they find any more favour; but remembring my Promiſe was, *not only to rectifie Peoples Miſtakes concerning, but to inform them in the Principle of true Religion* (for the Principle of Truth is but one) I ſhall therefore, according to the Manifeſtation of the Spirit given unto me, endeavour to ſignifie, *What this Principle is, from whom it comes, and whereto it leads.*

PART

PART II.

Concerning The *Principle of Truth*, What it is, from whom it comes, and whereto it leads.

§. I. IT is a Principle of Divine Light and Life, of Chriſt Jeſus, placed in the Conſcience, which opens the Underſtanding, enlightens the Eyes of the Mind, diſcovers Sin to the Soul, reproves for it, and makes it appear exceeding ſinful; quickens ſuch as accept and believe in it, though they were dead in Treſpaſſes and Sins, makes them alive to God, and bringeth up into Conformity to the Image of his Son Chriſt Jeſus, that he may be the Firſt-born among many Brethren.

That this Deſcription accords with Apoſtolical Doctrine, ſee *Epheſ.* 5. 13. *All things that are reproved, are made manifeſt by the Light; for whatſoever doth make manifeſt, is Light.* Therefore ſaith Chriſt, *John* 3. 20, 21. *Every one that doth Evil, hateth the Light,*

Light, neither cometh to the Light, leſt his Deeds ſhould be reproved: But he that doth Truth, cometh to the Light, that his deeds may be made manifeſt that they are wrought in God. Epheſ. 2. 4, 5, 6. *But God, who is Rich in Mercy, for his great Love, wherewith he loved us when we were dead in Sins, hath quickened us together with Chriſt, &c.* Rom. 8. 29. *For whom he did fore-know, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the Firſt-born among many Brethren.*

Thus in general have I briefly deſcribed the *Chriſtian Principle*; but that I may make it further intelligible unto you, I feel it upon me to write more particularly, that ſo when you ſhall read it by a familiar Denomination, you may the ſooner be prevail'd upon to yield to its Operation.

§. II. In the firſt place, this *Principle*, of which I am now writing, 'tis *the Grace of God that brings Salvation, and hath appeared to all men, teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould live ſoberly, righteouſly, & godlily in this preſent World*, as ſaith the Apoſtle, *Tit.* 2. 11, 12. *Even that Word of his Grace which is able to build us up, and to give us an* Gal. 1. 15. *Inheritance among all thoſe that are* Rom. 3. 24. *ſanctified through Faith, which is in* Epheſ. 2. 8. *Chriſt Jeſus*; ſee *Acts* 26. 18. *By which Grace we are called, juſtified and ſaved.*

That

That is, if we believe in the ſame, if we receive it, and continue therein, grounded and ſettled, and be not moved away from the Hope of our Calling, nor from the Hope of the Goſpel, which we have heard, and which was preached to every Creature which is under Heaven, according as its written, *Col.* 1. 23. But if we turn this Grace into Wantonneſs, and ſo receive it in vain; then indeed it will not ſave us: However, this Grace of God, in it ſelf, is able and ſufficient to ſave all, to whom it appears, and all that believe in it, and are led by it, are preſerved; becauſe it was by this Grace of God, that his Son Chriſt Jeſus ſhould taſte Death for every man: For there is no difference between the *Jew* and *Greek*; but the ſame Lord over all, is Rich unto all that call upon him: *For the Lord is Gracious and full of Compaſſion, ſlow to Anger, and of great Kindneſs: The Lord is good to all, and his tender Mercies are over all his Works*, as you may read, *Heb.* 2. 9. *Rom.* 10. 12. *Pſal.* 145. 8, 9. All which are clear Proofs, that the Grace of God is both Free and Univerſal; which Grace of God is elſe-where called the Light of Jeſus, he being that Gift of Grace, *given by God to enlighten the Children of Men*, as 'tis written of him; John 1. 9. *He is that true Light, who lighteth every man that cometh into the World.* And this is he whom the Father

promiſed by the Mouth of his Prophet, ſaying, *I will give thee for a Covenant of the People, for a Light of the Gentiles*, Iſa. 42. 6. The ſame is again ſpoken of, Chap. 4. 9. 6. *It is a light thing that thou ſhouldſt be my Servant to raiſe up the Tribes of* Jacob, *and to reſtore the Preſerved of* Iſrael; *I will alſo give thee for a Covenant to the* Gentiles, *that thou may'ſt be my Salvation to the Ends of the Earth.* And the Prophet *Iſaiah*, ſpeaking to the Church, chap. 60. 20. ſaith thus, *The Lord ſhall be thine Everlaſting Light.* To which the Prophet *David* brings in his Experience, *The Lord is my Light and my Salvation*, ſaith he, *Pſal.* 27. 1. This is indeed the mighty Saviour, he upon whom the Father hath laid help, and who is able to ſave unto the uttermoſt, all that come unto God by him, whoſe apearance is Light, whereby he Diſcovers and Reproves Sin in men; ſee therefore that none reject him.

Rev 3.7 For this is he, who hath the Key of *David*, that openeth the Underſtandings of his People, by which they underſtand the Scriptures when they read them.

This is he, who hath diſcovered himſelf to be God manifeſt in the Fleſh; and alſo doth manifeſt himſelf in our Mortal Fleſh, in which we dwell.

This is he, who when he was on Earth, yielded both Active and Paſſive Obedience to his

his heavenly Father, in Life, Doctrine and Death; which I firmly do believe, was a Sacrifice acceptable unto God for the Sins of Men; by believing in whom, and yielding *obedience* to him, *pardon* and *remission* of *sins* comes to be known; and so the Creature finds *acceptance* with the Father through the Son.

This is he, who justifies by Faith in his own Name

This is he which imputes his own Righteousness to the Children of men (without whose applicatory act and gift of Grace, in imputing his own Righteousness unto us, all creaturely actings are but vain.)

This is he that hath laid down his Life for us, and took it up again; for saith he, *I have Power so to do*, John 10. 18. And by the same Power that raised his own Body out of the Grave, doth and will he raise up the Souls and Bodies of Believers to glorifie his great Name.

For this is he that Acquits his People of all Sin, old as well as new, taking away and cleansing them from the Sins of their first and fallen Natures, as well as pardoning (upon Repentance) those Sins which some have at unawares or through weakness fallen into, after they have received the Knowledge of the Truth: For he who is called *the Light of the World*, *Joh.* 8. 12. ch. 1. 9. the same is called *the Lamb of God*, that taketh away the Sins of the

World, verſ. 29. And therefore was his Name called Jeſus (a Saviour) for it was ſaid he ſhould ſave his People from their Sins, *Mat.* 1. 21.

This is he, who baptizeth his People with the Water of Life and Regeneration, and ſealeth up his love to their Souls, by giving them his Fleſh to eat, which is the true Bread that cometh down from Heaven.

This is he that gives true freedom of will to his People, whereby they can cheerfully ſerve him, and keep the Word of his patience, though in much Affliction; and he hath promiſed to keep ſuch in the hour of Temptation, *Rev.* 3, 10.

This is the Lord our Righteouſneſs, and he of whom our Righteouſneſs is, * as ſaith the Prophet, which while we abide in him, we have a ſure ſtanding: But if any go out from him who is a God at hand, and whoſe Salvation is near to be reveal'd in all that wait for him; then 'tis no wonder if they fail of the Riches of that Grace which is treaſured up in him.

* Jer. 23. 6. Iſa. 54. 17. & 56. 1. 25. 9.

This is he whoſe Works and Wayes are all Perfect, and in him we are made compleat; that is, as we are guided by his Spirit, which he gives to lead the Saints into all Truth, according to his promiſe, *John* 16. 13, 14. *Howbeit, when the Spirit of Truth is*

come

come, he will lead you into all Truth; for he shall take of mine and shall shew it unto you, saith Christ; and this his Spirit by which his People are led, is an Infallible Spirit: *Now if any man have not the Spirit of Christ* (which is Infallible) *he is none of his,* saith the Apostle, *Rom.* 8. 9. And now if any man have and profess to be led by this Spirit of Christ, he he is made a Scoff, even by the very Professors of this Age.

Thus I have again touch't upon the former Particulars, wherein I undertook to Vindicate Truth and its Followers, in all which Christ (the Light and Life of Men) is all in all unto his People: For *Christianity* doth not consist in the belief of so many Doctrines, Articles and Principles (as some suppose) but in conformity unto that one Eternal principle, to wit, the Light of Christ manifest in the Conscience, and yet leads into a heavenly Order, both in Doctrine, Principle and Conversation, according to the diversity of its Gifts, whereby man comes not to be at liberty in his own Will, but bound again to God, which is the true signification of the word *Religion:* And this Light of the unerring Spirit (by which the Lord leads his people in the Way Everlasting) it shineth within, (mark) *It shineth in the Darkness, though the Darkness comprehend it not,* as saith the Apostle, *John* 1. 5. It shines *John* 1. 4.

in the dark Heart of man, though men in his dark ſtate cannot diſcern what it is, yet it is that ſure Word of Prophecy, whereunto we do well to take heed, as unto a Light that ſhineth in a dark place, until the Day dawn, and the Day-Star ariſe in our Hearts, according to that, 2 *Pet.* 1. 19. which is as much as if the Apoſtle had ſaid, This is commendable that you give diligent heed to the leaſt meaſure of this Light, or Grace of God, which he hath diſpenced to you, till he ſhall ſee fit to beſtow a greater meaſure upon you: For 'tis ſtill but one thing that I am deſcribing, although rendred by divers Names: Inaſmuch as the ſure of Word of Prophecy, and the Day-Star here ſpoken of, differ only in Degrees, not in Nature and Kind; both which Expreſſions denote to us, that one gift of Light and Grace through Chriſt Jeſus freely beſtowed on all men, and according to the improvement that they make of their Meaſures, ſo in an increaſe thereof is adminiſtred to them: It was by this Light that *Job* walked through Darkneſs, *Job* 27. 3. And it is by this Light that we come to ſee our Darkneſs, but 'tis not that we ſhould abide in Darkneſs, but walk through it, and come out of it by following the Light of Chriſt, that in his Light we may ſee more Light, and ſo come to receive the Light of Life, as 'tis written, *John* 8. 12. *Then ſpake Jeſus unto them, ſaying,*

I

I am the Light of the World, he that follows me ſhall not walk in Darkneſs, but ſhall have the Light of Life. And praiſed be the Lord, there is a Remnant who have experienced it, and can ſay with the Apoſtle, this thing is true in them (viz.) *The Darkneſs is paſt, and the true Light now ſhineth,* 1 John 2. 8. Which Light is a Light of the Spirit of the Lord dwelling in his People; and therefore whatever the World may think concerning them, 'tis no preſumption in them to own they are made *poſſeſſors* of the ſame: for ſaith the Apoſtle to the *Corinthians, Know ye not, that ye are the Temples of God, & that the ſpirit of God dwelleth in you? For ye are the Temples of the Living God; as God hath ſaid, I will dwell in them, and walk in them,* 1 Cor. 3. 16. 2 Cor. 6. 16. Now ſince God himſelf is ſaid in Scripture to dwell and walk in his People, why ſhould it be thought Arrogant for them to ſay, Chriſt in them is the Hope of their Glory, according to that of the Apoſtle, *Col.* 1. 27. *To whom God would make known what is the Riches of the Glory of this Myſtery among the* Gentiles, *Chriſt in you the hope of Glory?*

And let me tell you, this was the judgment of *Dr Langly*, which I my ſelf heard from him, in a Sermon preach't upon that Text, (viz.) *That the great Goſpel Treaſure*

Theſe Inſtances I bring to ſhew, how thoſe that ſpeak againſt the Quakers *Principle, (which is Chriſt manifeſt within) are forced many times (by the power of the ſame Principle in themſelves) in plain words to confeſs to the ſame.*

is the Lord Jesus Christ, and the Glory of that Treasure is Christ in us. This was his Observation, and this I think is Confession clear enough to the Truth of our Assertion (*viz.*) That in being guided by the Light (which is the Spirit of Christ) within us; hereby a sure Hope of Eternal Glory is given to us: However, we do not conclude Christ in our selves only, but we say a measure of his Light (in order to shew the Way of Life) every man is, or hath been enlightned with; Nor yet do we include him in the fleshly Temples of Men and Womens Hearts, so as to exclude him from being any where else; but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his Appearance in our Hearts, he is continually at the Right *Hand of God*, at the Right Hand of the Majesty on High, ever Living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.

For this Grace of God, which is the Light of Jesus, 'tis a measure of the Divine Spirit, and a Manifestation of it is given to every man to profit withal; see 1 *Cor.* 12. 7. Yea, this Universal Principle, which I am describing, it is a Measure of the quickning Spirit, even of that Spirit which raised up Jesus from the Dead; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our Mortal Bodies quick-

ned,

ned, ſo as to capacitate us to ſerve the Lord with our Spirits, and with our Bodies, which are his.

Now if any ſhall think I have raiſed this Principle too high, let them read *Rom.* 8. 11. and they will find the Apoſtle ſpeaking expreſly, *If the Spirit of him that raiſed up Jeſus from the Dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Therefore (as I ſaid before) 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dewlling in them; for 'tis not the Light of Nature, nor the Dictates of a Natural Conſcience; but a Spiritual Divine Principle, by which Men and Women are raiſed from the Death of Sin, to ſerve God in Newneſs of Life, and Obedience of Converſation.

Now *Reader*, let me tell thee, Nothing Natural will or can reach ſo far, Nature cannot change Nature; it muſt be a higher Power, that can cauſe to put off concerning the former Converſation, the Old Man, which is Corrupt, according to Deceitful Luſts, by renewing the Spirit of the Mind, ſo as to cauſe us to put on the New Man, Chriſt Jeſus, which after God is created in Righteouſneſs and true Holineſs; and ſo old Things are made to paſs away; behold, all things are become New: Lo here is a New Creature,

fore, as there is a putting off the Old Man with his Deeds, there is a passing away of the first Heavens and the first Earth; and then behold, New Heavens and a New Earth, wherein dwelleth Righteousness, as there is a coming to this Law of the Spirit of Life in Christ Jesus (which Law is inward, written in the Heart, and engraven on the Inward Parts) there is a setting Free from the Law of Sin and Death: And so we come to know a *Blotting out of the Law of Commandments contained in Ordinances, which was against us, and contrary to us, our Lord having taken them and nailed them to his Cross.* And thus, *He that believeth* (in the Cross of Christ, which is the Power of God unto Salvation) *hath a Witness in himself, the Spirit it self beareth them Witness that they are the Children of God*, according to that in 1 *John* 5. 10. *Rom.* 8. 16. And as they continue in the Faith, they come to be sealed with the holy Spirit of Promise, and to set to their Seals that God is True: For Faithful is he that hath promised, who also will do it; he hath promised to redeem us from all Iniquity, wherefore let us hope in his Word, *and not grieve his holy Spirit, whereby we are sealed unto the Day of our compleat Redemption*, according to the Apostle's Advice, *Ephes.* 4. 30. O! let us take heed that we do not vex and quench the Spirit of Christ within us, that

Col. 2 14. Rom. 8. 15.

so

ſo we be not of thoſe (complained of by *Nehemiah*) *To whom the Lord gave his good Spirit, but they rebelled againſt it* (And what then?) *ſo he became their Enemy and fought againſt them.* Theſe were ſuch of whom *Job* ſpeaks, chap. 24. 13. ſaying *They are of thoſe that rebel againſt the Light*, (the Light and Spirit here ſpoken of, being one in Being, and not divided, but diſtinguiſhd only in degrees of Diſcoveries;) for this Spirit is a Spirit of Wiſdom and Revelation in the Knowledge of Jeſus Chriſt, *which openeth and enlightneth the Eye of the Underſtanding, and giveth to know what is the Hope of the Calling of Chriſt Jeſus, and what is the Riches of the Glory of his Inheritance in the Saints*, according to the Apoſtle's Prayer to God for the *Epheſians*, Chap. 1. 17. 18. And this was it that Chriſt promiſed, when he was about to leave his Diſciples (as to his *Perſonal preſence* amongſt them) at which their Hearts began to be ſorrowful, he therefore tells them, to comfort them, *he that dwelleth with you ſhall be in you*, John 14. 17. Thereby he meant himſelf, (who then was preſent with, but paſſing from them in the Fleſh) *would come again unto them, and abide forever with them, in the Spirit: For the Lord is that Spirit*, ſaith the Apoſtle, 2 *Cor.* 3. 17. Wherefore he bids them *Examine themſelves whether they be in the Faith; Prove your own ſelves*, ſaith he, *know you not your own ſelves,*

how

how that Christ is in you, except you be Reprobates, 2 Cor. 13. 5. And hereby know we that we are not in a Reprobate state, because we witness the Spirit of Christ dwelling in us. For this Principle of which I write, 'ti the Unction which we have received from the holy One, whereby we know all things: that is, this doth instruct us in all things that are necessary to be known by us. For 'tis that Spiritual Anointing that the Apostle *John* speaks of, which those who have received it (and in whom it abides) needs not that any man teach them, but as the same Anointing teacheth them all things, *and is Truth and is no Lye, even as it hath taught them, they should abide in him,* 1 John 2. 27. that is, in Christ Jesus, from whom this anointing doth come: Now whoso is taught by this Anointing, the same is taught by God, as its written in the Prophets, *And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me,* saith Christ, *John* 6. 45. For this was the Promise of the Father, even the New Covenant which he made with the House of *Israel*, *After those dayes,* saith the Lord, *I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every man his Neighbour, and every man his Brother, saying, Know the Lord, for*

they

they ſhall all know me from the leaſt to the greateſt Jer. 31. 33, 34. This being the Tenure of the New-Covenant, *That all the Children of the Lord ſhall be taught of the Lord, and in Righteouſneſs ſhall they be eſtabliſhed,* Iſa. 54. 13, 14. Which implies, that God will teach them ſo effectually by his Free-Spirit, that they ſhall not ſtand in need of any other Prophet. But here I muſt obviate an Objection, before I can proceed.

Poſſibly ſome may ask me, *Why then do thoſe People that thou art now gone amongſt, keep up their Publick Meetings to Preach and to Teach People the Way of Salvation? What need is there of their Teaching, if every one hath a Teacher in them, able to Inſtruct them in the Way to the Kingdom?*

To whom I *Anſwer: Firſt,* Though I did ſay as much, as that every one hath a Divine Teacher in them, yet I did not ſay, that every one knows this Teacher in them: For this hath been the Miſery of many Ages of the World, People have gone out after the many *Lo here's* and *Lo there's* to find Chriſt without them, in the mean time neglecting his Appearance *within* them, even as was *foretold by Chriſt* himſelf, when he was on Earth in the days of his Fleſh; *In the Laſt Dayes,* ſaith he, *they ſhall ſay, Lo here is Chriſt, and Lo he is there, but go ye not out after them, nor follow them; behold, I have told you before,* Mat. 24. 25.

Luke

Luke 17. 23. And now, ſince we upon whom the Ends of the World are come, have ſeen it ſo come to paſs, that People are gone from this Gift of God in themſelves, to the many outward Obſervations of Dayes, Times, and Superſtitious Cuſtoms, thinking to find Chriſt in them, whilſt they ſhut their Eyes againſt his Light, which ſhineth in their Conſciences, to guide their Feet in the Path of Peace: Is it not high time for his faithful Watch-men, who ſee the danger of ſuch a ſtate, to Cry aloud unto the People that they may take Warning before it be too late; and therefore do they lift up their Voice like a Trumpet, to ſound a Retreat to the Inhabitants of the Earth, who are without the Spiritual City of Refuge, that they may return in time, and lay hold of the Horns of the heavenly Altar, and get into the Habitation or Tower of ſafety, before the Enemy of their Souls take the ſtrong hold of their Hearts, and fortifie himſelf againſt them, and keep them without the gates, till the Avenger of blood (who once would have had mercy on them) purſue and overtake them, & ſo they be deſtroyed: Therefore, right- glad are the Hearts of many that ever they heard this joyful Sound [*Retire to the Inward Grace*] thereby ſignifying to them where Help is to be had, who were ſeeking Salvation from the Hills and from the Mountains, yet laboured but in vain

vain, but in returning, and in Reſt they have found themſelves ſaved, according to the *word* of the Lord by the Prophet *Iſaiah* 30. 15.

Secondly, Although I did ſay, That all the Children of the Lord are taught of the Lord, yet I did not ſay, that all are his Children; for 'tis they, and they only, *who are led by the Spirit of God that are the Sons of God*: For though the Lord hath given his Spirit, yea, his Son to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, ſaying in their Hearts (what the *Jews* ſpake with their Mouthes) *We will not have this Man to Reign over us.* Now is there not need that ſome ſhould ſeek to convince ſuch of the Evil of their Wayes, and the Error of their Doings (who inſtead of walking in the Straight and Narrow Way of Righteouſneſs, which leads to Everlaſting Life, are going on in the Broad Way of Sin and Wickedneſs, which leads down to the Chambers of Death) that ſo they may be perſwaded to leave off the Weapons of their Rebellion, wherewith they fight againſt God, and wound their own Souls; and ſubmit themſelves unto his Ambaſſador of Peace, the Spirit of his Son in their Conſciences, that true Balm of *Gilead*, with which they may be healed? Rom. 8. 14

Thirdly, That I may be rightly underſtood, let me acquaint my Reader; neither do I aſſert,

assert, that those who are set out as Travellers in *Sions* Road, are at once so perfectly instructed in all the Paths thereof, that they need not to inquire of those that are gone before, which is the way thither, whose experiences may be to them of use, for escaping the Snares which the subtil Fowler layeth to catch Souls in, both on the Right Hand and on the Left, that so they may walk right forward with their Faces *Sion*-ward, until they shall come to sit down in Heavenly places in Christ Jesus our Lord.

Lastly, Nor is it altogether useless; for those that are established in the Truth, to hear the things thereof declared, notwithstanding they knew the same before, yet may it be to the stirring up of their pure minds by way of remembrance, of the dealings of the Lord with themselves in dayes that are past; and for the comforting and refreshing of their Spirits, to feel how the Work of the Lord prospers in others of his People, and for the clearing and making glad their Hearts, to hear how Truth prevails and gets Ground in the Earth. This therefore is the end of all Declarations amongst us (viz.) that the Ignorant may be instructed, that Gain-sayers may be convinced, that the Weak may be confirmed, and that the Strong may be consolated; Therefore do our Ministers labour in the Word and Doctrine, to Convert Sinners

ners to Christ Jesus, (the Gift of God) and to build up Saints in their most holy Faith, and to Edifie one another in Love.

Thus much in Answer to the Objection; so I return to the point in Hand, which is further to *demonstrate* (as the *Lord* shall inable me) what this *Principle* is, that is Preacht up amongst us.

'Tis that *divine Principle* of *Life* which brings the Glad-Tidings of Salvation near unto all, by which they may be put into a capacity of receiving the *Grace* of *God* in the *Gift* thereof, which he hath purposed in the appearance of the Son of his Love, to bestow upon as many as shall believe: This being the Everlasting Gospel that *Paul* gloried in; *I am not ashamed of the Gospel*, (saith he) *for it is the Power of God unto Salation, to every one that believeth*, Rom. 1. 16. Yea, it is that Word of Reconciliation, which God hath committed to such as himself hath called, to make them Ambassadors for his Son Christ Jesus; by the Ministry of which, they turn People from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are Sanctified, through Faith that is in Christ Jesus; see *Acts* 26. 18. Thus these profit their Hearers; and so do not only Pray, but also prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And this Word that reconcileth, is not afar off; 'tis not in Heaven, that any ſhould ſay, Who ſhall go up for us, and bring it down to us, that we may hear it and do it? * neither is it beyond the Sea, that any ſhould ſay, Who ſhall go over the Sea for us, and fetch it to us thence; but the Word is very nigh unto thee, in thy Mouth and in thy Heart, that thou may'ſt hear it and do it; as was teſtified by *Moſes*, a man of God, *Deut.* 30. 12, 13. and alſo by *Paul*, an Apoſtle of Jeſus Chriſt, *Rom.* 10. 6, 7, 8. This now is the Word of Faith, which is again preach't by thoſe whom the World in ſcorn call *Quakers*: And though ſuch preaching be accounted fooliſh by the learned Rabbies of our Age: yet let them know, 'tis by the Fooliſhneſs of Preaching that God is pleaſed to ſave them that believe, as 'tis written, 1 *Cor.* 1. 21. So notwithſtanding theſe uſe not enticing words which Man's Wiſdom teacheth, yet do they preach in the Evidence and Demonſtration of the Spirit, and in a way of Power, whereby they are known to be of God (as were the Apoſtles, ſee 1 *Cor.* 2. 1, 4.) And the Tendency of their Miniſtry is to direct people to the Teaching of Chriſt, the one Prophet, promiſed to *Iſrael*, *Deut.* 18. 18. which Promiſe the Apoſtle repeateth *Acts* 3. 22.

* *So then the* Indians *and* Americans *ſhall not periſh for want of the Bible which we have here in* England.

3. 22. saying, *And it shall come to pass, that every Soul that will not hear this Prophet, shall be destroyed from amongst the People*, Vers. 23. Thus do they commend themselves to every man's Conscience in the sight of God, by turning them to the Light of Jesus (the Power of God manifest within) which, as 'tis yielded to and obeyed, maketh free from Sin, which still is that one thing that I am writing concerning (viz.) A Principle of Divine Light and Life in Christ Jesus, according to the Apostle's record, *John* 1. 4. *In him was Life, and the Life was the Light of Men:* And this Light, I say, (however it may be called) 'tis the shining of the Son of Righteousness in men's Consciences: 'Tis not Conscience, which some have described to be a reflect Act of the mind (whereby men view their past Actions) the which accuses them for what they have done ill, and approveth of what they have done well; Though this be more then some there are will allow in this matter, yet is this too short to express its noble Nature: For this Principle doth as well shew men the Sin of their future Evil Purposes and Intentions, as set before them the Iniquity of their former Actions: Therefore I say, 'tis not Conscience, for that is but a created Faculty; but that of God placed in the Conscience has its being from all Eternity: *For he that sheweth unto man his Thoughts, is the same*

that formed the Mountains and created the Winds, whose Name is the Lord of Hosts, as saith the Prophet *Amos*, chap. 4. 13. And this is he who is without beginning of Dayes, or end of Life, the *Alpha* and the *Omega*, the First and the Last, the beginning of the Creation of God, the Image of the Invisible God, the first Born of every Creature, the faithful Witness, and the first begotten of the Dead, and the Prince of the Kings of the Earth. This is he who is the Resurrection and the Life, in all that do believe in his Light, as 'tis Recorded concerning him, *Heb.* 7. 3. *Rev.* 1. 11. *Col.* 1. 15. *Rev.* 1. 5. *John* 11. 25. *Therefore whilst ye have the Light, believe in the Light* (saith Christ) *that ye may become Children of the Light*, John 12. 16.

And this Light is else where called the Seed, even that Incorruptible Seed, by which we are begotten to God, and born again by his Eternal Word, which liveth and abideth forever; see 1 *Pet.* 23. This is the promised Seed; yea, that Seed of the Woman, spoken of, *Gen.* 3. 15. where the Lord said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* This is the Seed of the Kingdom of Heaven; for Heaven's Kingdom is within (as Christ said, *Luke* 17. 20.) Wherefore this Seed is sown

in

in the Hearts of the Children of men; as was ſet forth by the Parable of the Sower, *Mat.* 13. and the beginning; He ſpake many things to them in Parables; *Behold, a Sower went forth to ſow, and when he ſowed, ſome Seed fell by the Way-ſide*, &c. *ſome fell among Stoney-places*, &c. *and ſome fell among Thorns*, Verſ. 18, 19. *Hear ye therefore the Parable of the Sower*, ſaith Chriſt; *when any one heareth the Word of the Kingdom, and underſtandeth it not, then cometh the Wicked One, and catcheth away that which was ſown in his Heart; That is he that received Seed by the Way-ſide*, &c. And in the 31, 32. Verſes, Chriſt ſaith, *The Kingdom of Heaven is like to a Grain of Muſtard-Seed, which a man took and ſowed in his Field; which indeed is the leaſt of all Seeds; but when 'tis grown, 'tis the greateſt among Herbs*, &c. 'Tis truly ſo indeed; The Seed (or Grace) of God, is ſmall in its firſt Appearance (even as the Morning Light) but as it is given heed to, and obeyed, it will encreaſe in Brightneſs, till it ſhine in the Soul, like the Sun in the Firmament at its Noon-day height: But if People will deſpiſe the Day of ſmall things, and will not believe in this low Appearance of the Light of Jeſus in their Hearts; which though it diſcover to them their Sins, and reproves for them; yet becauſe its Reproofs are ſoft and mild, and its Voice ſmall and ſtill, they out-

clamour the ſound thereof in their Conſciences, whereby they reject the Son of God (in Spirit) as the *Jews* did (in Fleſh) becauſe he came to them in ſo mean a manner, they would not have him to be their Saviour: Will it not be juſt for Chriſt to ſay to theſe, as he did to them, *John* 8. 24. *If ye believe not that I am he, ye ſhall dye in your Sins; and then whither I go ye cannot come.* For the Lord hath ſaid, *His Spirit ſhall not alwayes ſtrive with man*, Gen. 6. 3. He is a gracious and long-ſuffering God; but though he be Forbearing, yet he will not alwayes bear; though his Spirit doth ſtrive with ſome for a long ſeaſon, yet if they continue to reſiſt the ſame, the time will come, when it will ceaſe ſtriving with them; and then Wo will be unto them; but right bleſſed are they that are prevailed upon by the ſtrivings of the good Spirit of the Lord, (in the Day of their Viſitation) to know and mind the things that concern their everlaſting Peace, before they are hid from their Eyes: But if People will ſhut their Eyes againſt the Light, how juſt is it for the Lord to withdraw its ſhinings from them, and to cauſe Darkneſs to overtake them? Wherefore hear ye, and give Ear, be not Proud, for the Lord hath ſpoken; give Glory to the Lord, before he cauſe Darkneſs, and before your Feet ſtumble upon the dark Mountains; and while you look for

Light

Light he turn it into the shadow of Death, and make it groſs Darkneſs, according to the Advice of the Prophet *Jeremiah*, Chap. 13. 15, 16.

For though a meaſure of this divine Light, is, or hath been in every Man in order to ſave them, yet it will not alwayes abide with them (I mean, as to its ſaving Efficacy) it will continue no longer then during the Day of their Viſitation: Therefore ſaith Chriſt, *Yet a little while is the Light with you; walk while ye have the Light, leſt Darkneſs come upon you*, John 12. 35. *Again, he limiteth a certain day, ſaying, in* David, *to Day, after ſo long a time, as it is ſaid, to day if ye will hear his Voice, harden not your Hearts*, Heb. 4. 7. True indeed, there is a day wherein People may know the things that concern their Souls everlaſting Peace: But if they ſin out this day, afterwards thoſe things will be hid from their Eyes; as Chriſt ſaid, when he came near the City *Jeruſalem*, he beheld it, and wept over it, ſaying, *If thou hadſt known at leaſt in this thy day, the things which belong to thy Peace; but now they are hid from thine Eyes*, Luke 19. 41, 42. Be it known to you (my Friends and Acquaintance, to whom I write) Man cannot be his own Saviour, if he will not be ſaved in the Day of the Lord's Power, he muſt periſh forever. And this is the day of the Lord's making bare his ſaving Arm,

and revealing his Power, even that time wherein he lets in Light into the Soul; which not only discovers to man his sin, that leads down to the Chambers of Death, but also shews him the way of Holiness, which leads to everlasting Life: But if men past this time over without any regard to the Loving-kindness of the Lord extended to them in this matter, 'tis just with him to turn their Light into Darkness in them; and then, as Christ said to some of Old, *If the Light that is in you be Darkness, how great is that Darkness?* Mat. 6.23. (Mistake me not) 'Tis not to be understood as if the Son of Righteousness (which is the Fountain of Light, could in it self possibly become Darkness, but as to those that have fast closed their Eyes (or lost the true Sight) lest they should see by its Illumination in their Inward Man; when once their Day is over, they may be as dark as if there were no Sun in their *horizon*; and so they put Darkness for Light: Hence it is that we see so many that have been in some measure enlightned by this inward Divine Principle, to see much of the Vanity of their former Practices, and so have for a time forsaken many of the same; but afterwards, having gone from this Principle, by which they were in some measure saved from Pollution and Sin, they have again been intangled and insnared by the Pleasures, Profits,

fits, Honours of this present World; and so the latter End hath been worse with them than the Beginning: and so these having left their Habitation (like Satan, (who abode not in the Truth) envy and accuse the faithful Servants of the Lord, which keep their dwelling in him; and like the Spies of old, *bring up an Evil Report upon the good Land*, frighting others with the Gyant-like Difficulties that lie in the way to be surmounted; thereby insinuating, *as if* Israel's *God were not able sufficiently to strengthen them against those spiritual* Anakims, *great & tall, that must be encountered with, before the Inheritance comes to be divided:* These are such whom the Apostle *Jude*, in the 12th and 13th Verses of his Epistle, calls, *Clouds without Waters, carried about of Winds; Trees, whose Fruit withereth, twice dead, plucked up by the Roots; raging Waves of the Sea, foaming out their own shame; wandring Stars, to whom* (at least, they have cause to fear) *the Blackness of Darkness is reserved forever*; unless they can speedily find a place for Repentance, before the Decree bring forth, before the day pass as the Chaff, before the fierce *Zeph. 2. 2.* Anger of the Lord come upon them, before the Day of the Lord's Anger come upon them: And with this I'le pass them, being mov'd to write (not much to those who have forsaken, but) to those who have not been acquainted with the Truth.

To

To whom I further, ſay Although there is a Time wherein the Lord waits to be gracious, in which time he often expreſſes his Willingneſs to ſave men from their Sins, and to gather them to himſelf; as Chriſt ſaid to *Jeruſalem, O* Jeruſalem, Jeruſalem! *thou that killeſt the Prophets, and ſtoneſt them that were ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, but ye would not*, Mat. 23. 37. Again, the Lord complains, *All the Day long have I ſtretched forth my Hands to a Diſobedient and Gain-ſaying People*, Rom. 10. 21. And thus the Lord expreſſes his Kindneſs towards all men, in ſtretching forth his Arm to ſave them, even as a man ſtretches forth his Arms to ſwim, by ſending his Son unto them to knock at the Door of their Hearts, to ſee if they will open to him, that he and his Father may come in, and take up their abode with them; but if men will not accept of Salvation while the Lord extends his Arm to ſave them: If they will not take hold of his ſtrength while they may make Peace with him: If they refuſe to anſwer his gracious Call, and to entertain his Son whom he hath ſent, but keep him out till his Head be wet with the Dew, and his Locks with Drops of the Night: If People will make their Necks as an Iron Sinew, and will not yield them to the Yoke of Chriſt, being

Act. 7. 15. *Luke* 7. 30.

being *Stiff-necked and Uncircumcised in Heart and Ears, always resisting the holy Ghost, and doing despight unto the Spirit of Grace; setting at naught all the Counsel of God*; rejecting it (within) against themselves, and will have none of his Reproof; and continue thus to slight him, till their Time and Season be over, giving the Lord cause to complain of them, that he hath stretched forth his Hand, but no man regarded it: Will it not be just for him then to Laugh at their Calamity, and Mock when Fear cometh upon them? And most certain it is, that those who despise the Reproofs of Wisdom, and hate the Knowledge of the Holy, Distress and Anguish will come upon them; but whoso hearkeneth thereunto shall dwell in a safe Habitation. For Wisdom is a Defence (Christ) the Wisdom of God is a strong Rock and a sure Foundation; he is that Foundation which God hath laid in *Sion*, even the Foundation Stone, that Tryed Stone, the Corner Stone, Elect Precious; who though he be to many a Stone of Stumbling and Rock of Offence; yet as many as believe in him shall never be ashamed.

Read here now what this Principle is, in which the Lord hath given a Remnant to believe.

'Tis the Grace of God: 'Tis the Light of Jesus: 'Tis a Manifestation of the Spirit: 'Tis

'Tis the Glad Tidings of Salvation: 'Tis the Word of Reconciliation: 'Tis the Law written in the Heart: 'Tis the Word of Faith: 'Tis the Seed of the Kingdom: 'Tis that Stone which hath been rejected by many a fooliſh Builder, but now it is become the Head of *Sion's* Corner.

Theſe are all ſignificant Expreſſions; of that excellent Principle, which I have undertaken to treat on. But if any ſhall ſay, *They are Expreſſions of ſo different a Nature, that they know not how to reconcile them and make them one together.*

To ſuch I *Anſwer*; They might as well confeſs, they cannot underſtand how the Lamb of God can be the Lyon of the Tribe of *Judah*, nor how the Shepherd of *Iſrael* can be the Biſhop of his Peoples Souls; there ſeeming as much difference in theſe latter as in any of the former; yet do they all ſpeak of but one thing, although it be expreſt by divers Names: For it will admit of a manifold Deſcription; though (as I ſaid before) 'tis ſtill but one thing, if rightly underſtood in its true Notion. And thus I choſe to expreſs it, becauſe thus I have found it (*viz.*) A Principle of Divine Light and Life in Chriſt Jeſus, placed in the Conſcience, which diſcovers both Sin and Duty to us; and not only ſo, but it Reproves the one and Enables to perform the other: and this I know that a meaſure of

the

the ſame is placed in the Conſciences of all Mankind, by which they might ſee the right Way, were but their Minds turned thereunto. Therefore let none ſlight or undervalue this Light of Jeſus (manifeſt in their Conſciences) by calling it (as ſome have done) *A Natural, Created, Inſufficient Light, which will lead men down to utter Darkneſs.* Though ſometimes again theſe very Perſons will confeſs, *That the Light of Nature* (as they call it) *ought to be followed, as far as it will lead*; for ſay they, *though the obeying its Dictates will never bring men to Heaven; yet the diſobeying them will certainly ſink them down to Hell.* Hereby rendring the Lord cruel to his Ceatures, as if he required them to follow a Guide that would certainly lead them amiſs, or leave them ſhort of the place of Reſt; and then would puniſh them for being Miſ-led, or for ſitting down when they had no Guide to ſhew them the Way to walk in; and that from a purpoſe in himſelf, to leave the greateſt part of Mankind without any other Guide to direct them in Matter of Salvation; but that *that is ſo Inſufficient, that it muſt be a Miracle if it ſhew them the Way to Heaven*, according to their common Anſwer, when asked, how thoſe muſt be ſaved who have not the Scriptures amongſt them (which theſe account the only Rule to Guide? men) *Why, we leave them to the Mercy of God* (ſay they) *the Lord may in an extraordinary*

manner

manner bring some to Heaven, if he have any Elect amongst them; but whether any of them shall be saved or not, 'tis hard for us to determine.

Thus they darken Counsel, by uttering words without Knowledge: They say, *The Grace of God is Free*; and yet they make it a Monopoly; so it shall not be Free to all; nor must all be sharers in it; neither will they allow the Lord himself to dispence it; nor yet to Inspire his Servants to go forth and preach it: But arrogate to themselves a kind of Sacredotal Right, to be Dispensers of the Grace of God, and Ministers of the Gospel of Jesus Christ, because of some outward Qualifications acchieved by them (as External Parts or Humane Learning) although they never were called of God to the Work of the Ministry, nor never had the Word of Reconciliation committed to them; yet would they have People come to enquire of them, the Way to the Kingdom, though they are so narrow Spirited, as to shut out the greatest number of Mankind, by absolute Predestination; nor sticking to affirm, that God nor Christ never purposed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Christ never was intended, nor can be useful to their Justification, but must and will be effectual for their Condemnation. So being void of Universal Love themselves, they fondly imagine the Lord to be like themselves:

ſelves: Hence concluding, there is no Salvation to be had without the expliſit Knowledge of Chriſts coming in the Fleſh, and of the Scriptures; both which we know whole Kingdoms and Empires in the World are unavoidably ignorant of; and yet few or none of theſe will Jeopardize their Lives to preach amongſt ſuch; notwithſtanding, this was the Apoſtle *Paul's* Practice, to preach Chriſt where he had not before been named; for ſaid he, *If I build upon another Man's Foundation, I make my Glorying void.*

But bleſſed be the Lord, he hath cauſed many Witneſſes to riſe up amongſt us, who have given Teſtimony to the Truth as it is in Jeſus, and have taught others (both in our own Country, and in Nations abroad) to take heed to that ſure Word of Prophecy, nigh in the Heart and in the Mouth, which is the true Grace of God, that is ſufficient for us; not only (as ſome ſay) to leave men without Excuſe, and ſo to aggravate their Condemnation; but as 'tis received and obeyed, it will lead out of Sin, into Holineſs, and in the end crown with Salvation.

And thus I am brought to the next thing promiſed, which was, to ſhew whence this Principle of Grace proceedeth: I have (according to my Meaſure) ſhewn, *What it is*; now I come to ſhew, *From whence it comes*; to which I ſay;

§. III.

§ III. It comes from God, (through Christ) as saith the Apostle; *God that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, 2 Cor. 4. 6. 'Tis God's Gift unto us, and therefore well may we return Thanks unto him for his unspeakable Gifts: God is the Author of it, *who is Light, and in him is no Darkness at all*; for *he covereth himself with Light, as with a Garment*; and *dwelleth in that Light which is inaccessible, which no mortal Eye can approach unto*; *he is the the Father of Lights*; and therefore hath he given a Measure of his own Divine Light to all Mankind, to reveal himself unto them; that so they may know substantially *What he is*, and not worship him as the *Unknown God*: and this knowledge of himself the Father is pleased to dispence to Men, in and through the Son of his Love, Christ Jesus, our Lord *who is come a Light into the World*, as himself testified, *John* 12. 46, *I am come a Light into the World* (saith Christ) *that whosoever believeth in me, should not abide in Darkness*. And therefore I believe, and am well assured, this is the one Faith, whereinto many thousands by the Lord have been gathered, *viz.* That the God of all Grace hath sent his Son into the World, a free Gift unto the World; and

1 John 1. 5. Psal. 104. 1. 1 Tim. 6 26. James 1. 17.

hath

hath given a Measure of his Light and Spirit, to manifest and reveal him unto all men: Thus hath his universal Love and free Grace appeared. For though God made Man *pure* and *innocent*, yet Satan and disobedient Man hath marred that Creation: *In the Beginning God created Man in his own Image, in the Image of God created he him*, as we read *Gen.* 1. 27. But Man soon defaced and stained this glorious Stamp, and by yielding to the Tempter, went out from his first Nature, and so his Beauty was turned into Deformity (I mean) that Beauty of his inward Man, wherein the Image of God stood, in which he had Communion and Fellowship with his Maker, through Disobedience this was lost, and so man came to be without God in the World, being alienated from that divine Life, Light, Love, Grace, Goodness, Wisdom, Power, Holiness, Virtue, Purity, Innocency, wherewith the Lord invested him at the first in perfect Beauty: but man going out from that first Divine Nature and Seed, in which he stood before Transgression, here was his Fall and Degeneration, and so he came by that unexpressible Loss of the Favour of God and Freedom of Will, that now the Lord being angry with him, he had no Power to do any thing to appease him; the Garment of Innocency being lost, their Fig-leaf-Aprons could not hide their shameful Nakedness from the Lord; which he see-

ing, and taking notice of, compassionately made them Coats of Skin for their clothing; and then he drove them out of the Garden of *Eden*: So here man was put out of the Paradise of God for eating of the forbidden Fruit of the Tree of Knowledge, and Cherubims placed at the East End of the Garden with a Flaming Sword, which turned every way to keep the Way of the Tree of Life, as may be read in the third chapter of *Genesis* at large. Thus man being drove from the Presence of the Lord, Death came over his Soul; though he lived outwardly, yet did he dye as to that Inward Principle of Divine Life and Virtue which once he enjoyed, and so the Threatning was fulfilled which the Lord had said, *In the Day thou eatest thereof, thou shalt surely Dye:* Here Man and Women having transgressed the Royal Law of God, by breaking of his Holy Commandment, in eating of the Tree whereof he commanded them, saying, *Ye shall not eat thereof*, by this they came to be separated from him: So it was Sin that made the Separation, and it is Sin which makes the Separation: For Man and Woman in their primitive state (wherein they were created) were good, as the rest of the Creatures of God; for 'tis written, *God saw every thing which he had made, and behold it was very good*: and God blessed Man and Woman, and they were in Favour with him, till they became subject to

Vanity by reason of that false Hope which the Serpent suggested to them; they hoped to have been as Gods, to know Good and Evil; but by going out of God's Counsel, they became corrupted by the Evil one; and being joyn'd to the Serpentine Seed, they were alienated from God: so that, had not the Lord, out of his unmeasurable Loving-kindness and Compassion, opened a Way to restore them, they must have perished in this Deplorable Condition.

And this Way of Restoration was by Christ, the *Light*, the *Seed*, the *Saviour*; for he, of whom God said unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel*; He it was who was to be the Saviour of the World: So that now, considering the Sons and Daughters of *Adam*, as they are found in the Fall and Degeneration, having all sinned and come short of the Glory of God; herein (I say) hath his universal Love and free Grace appeared, to wit, in giving of his Son to be a Saviour unto them, as saith the Apostle *John*; *In this was manifest the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him*, 1 Epist. 4. 9. And that he was sent to the whole World, see what *John* the Evangelist saith, chap. 3. 16. *For God so loved the World, that he gave his only*

begotten Son [Mark] *that whoſoever believeth in him, ſhould not periſh, but have Everlaſting Life:* To which the Apoſtle teſtifies, 1 *Joh.* 2. 2. ſaying, *He is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World.*

This was the free Gift of the Father, that the Son of his Boſom ſhould take Fleſh upon him, come into the World, and lay down his Life for poor Sinners; for he came from God, and went to God again: So that though he laid down his Life of himſelf, having Power, and being willing ſo to ſuffer, according as 'tis written, *John* 10. 18. Yet himſelf alſo ſaid, *That his Body was prepared of his Father,* Heb. 10 5. In which Body he did the will of him that ſent him: *Lo, I come to do thy Will, O God,* (ſaith he) *for a Body haſt thou prepared me.* Who now that rightly conſiders this Diſpenſation of favour, but muſt needs cry out, Oh! the Height, & Depth, and Breadth, and Length of the Love of God, and of Jeſus Chriſt our Saviour, who took not on him the Nature of Angels, but took on him the Seed of *Abraham,* and was made in every thing like unto us (only without Sin) that he might reſtore Fallen Men: Which thing I know will readily be granted; but 'tis the extent hereof that ſome would have limited, affirming, That Chriſt dyed for a certain definite number, and not for the whole Lump of Mankind

kind, one as well as another: Nay, they speak as if none had any benefit by, no, nor so much as the Revelation of Christ (this Gift of God) whom to know is Eternal Life, but those who have the outward Letter of the Scripture: Yet do I believe, and so do Thousands more, whom the Lord hath called (viz.) That the Father of Lights, and God of the Spirits of all Flesh, hath given a measure of his own Divine Light and Spirit unto all the Children of men, to manifest and reveal the Appearance of his Son in them † who is that same Saviour which shed his Blood for us, that he might wash us and cleanse us from our Sins; and was offered upon the Cross, not only as a Propitiatory Sacrifice, to make Reconciliation for the Transgressors; but that by his once offering up of himself, he might bring in Everlasting Righteousness, and Perfect forever them that are Sanctified; and a measure (I say) of this his Power (which is Light) God hath placed in every persons Heart, in order to their Sanctification, as they shall be subject to this his appearance in them.

James 1. 17. Numb 16, 22.

† *Note, That I do not say Personally (as some suggest concerning me) nor we believe that very Body of Christ is in us, that was hanged upon the Cross; which were foolish as well as False so assert) but Spiritually; as he is the Word of God, the Wisdom of God, the Power of God; so he dwells in every* Christians *Heart: And so he dwells in us, by which Power he compleatly sanctifieth us.*

True

True indeed, all are not Sanctified and made Perfect by him, although this was the end of his coming, (that he might finish Transgression, and make an end of Sin) and this was the will of the Father in sending him, to wit, our thorow Sanctification; but this is not because all have not a knowledge and manifestation of his Light (or Spiritual appearance of him) in themselves; but because all do not believe in, and obey this his Appearance: Now that People may attain to what Knowledge may be had of God by the inward manifestation of the Light of his Son (which is a measure of his Spirit) in their Hearts; this is clearly proved by the Apostle, *Rom.* 1. 19. *That which may be known of God* (saith he) *is manifest in men; for God hath shewed it unto them.* For the Lord of the whole Earth, who is the Preserver of men, he is impartial in his Love to all Mankind; not only to them in *Christendom* (so called) who have the Scriptures amongst them, but his Love is extended unto all People, in one Land as well as in another, for his Spirit is not inseparable from the Scriptures (as some suppose) Yet would I not be thought to undervalue the Scriptures any whit; for I have very Venerable thoughts of them and a Reverential esteem for them, as being Holy Writings: But I dare not confine all means for mans Salvation in them, because the Lord hath not confined himself to

them

them, but hath left himself a Witness in every Conscience; which Witness is a spiritual manifestation of his Son, the Saviour of the World: And this the Scriptures plentifully declare of, which sometimes they call the *Word*, the *Law*, the *Grace*, the *Spirit of God*; at other times they call it, the *Light of Jesus*, the *New Covenant*, a *Light to lighten the* Gentiles, a *Rod*, a *Staff*, a *Shepherds Crook*, the *Word nigh in the Heart and in the Mouth*, the *Sure Word of Prophecy*, the *manifestation of the Spirit*; a *Shield*, a *Buckler*, a *strong Tower*, the *Armour of Righteousness*: All which are one in Nature, though diversly exprest, according to its distinct Operations in the Soul, as the Creature standeth in need; sometimes to lighten its Darkness; at other times to lead it in the way of Holiness: one while it Instructs; another while it Corrects: sometimes it Counsels; other times it Consolates; and as its Counsel is heeded, and the Soul guided by it, it preserves and defends in all exigencies and straights: But I pass over its special use, intending to shew that in another place; only here may be seen the great condescention and matchless love of him, who gives unto all Life, and Breath, and Being; in that he hath sent the holy Ghost down from Heaven, with the Revelation of his *Son Jesus Christ*, in the Hearts of the Children of men, that whosoever adhereth to the *Spirit* of his

Son within them, may thereby know him not only as a Saviour and Redeemer, but also to be their Saviour and Redeemer; and that not only from the Punishment, but from the Power and Dominion of Sin, by setting of them free from the Bondage of Corruption, and bringing them into the glorious Liberty of his own Children: But as for such who will not believe in this Principle of God, but instead of owning it as his Power unto Salvation, say it is *A Satanical suggestion*; and instead of owning it to be of the Divine Nature of God or Christ, they call it the *Dim Light of created Nature*, putting Bitter for Sweet, and Sweet for Bitter, counting Darkness Light, and Light Darkness: such may continue in their Bondage and Vassalage under the Prince and Power of Darkness, in the blindness of their Minds, hardness of their Hearts, and deadness of their Spirits, notwithstanding Freedom and Liberty, Life and Immortality is brought to Light through the Gospel; which it hath pleased the Father should be preached to every Creature, by his Son, *Sions* Deliverer, who is his own Messenger; see *Rom.* 11. 26. *Mal.* 3. 2.

For this Principle of Light (of which I now write) 'tis something of the Nature and Being of God himself, who as he is a Spirit, so he is Light (as you may read concerning him, *John* 4. 24. 1 *John* 1. 5.) and therefore 'tis

by

by his Light, with which we are enlightned: It proceedeth from him, he being the Ocean wherein the fulneſs thereof is contained. 'tis from him (through his Son Chriſt Jeſus) that we come to be enlightned by the ſame: ſo 'tis in his Light that we ſee Light, even as the Natural Sun cauſeth its Beams to extend to the Ends of the Earth; ſo this Eternal Son of Righteouſneſs (who is the Ocean and Fountain of Divine Spiritual Light) cauſeth more or leſs of the ſtreams thereof to deſcend into all Immortal *Souls* upon it.

Thus having ſhew'd, the Nature and Quality, Original and Fountain of this bleſſed Principle; I come further to ſhew its Uſe and Extent, that ſo I may not only tell my *Reader What it is, and Whence it comes*, but according to my Promiſe, write ſomething *of What it doth, and Whereto it leads.*

§. IV. In the firſt place; It daily Reproves for Sin, even in all men, and excites to Holineſs, during the Time of their Viſitation; though 'tis poſſible for men to ſin themſelves into ſuch a ſtate (by drinking in Iniquity, as the Ox drinketh Water, when through cuſtom in ſinning, their Conſciences become ſeared as with an Hot-Iron) that this Principle of God may ceaſe ſtriving with them, and ſo theſe may not know when they do Evil; yet there is a Time in which this

Principle

Principle of God doth stand as a faithful Witness against all Unrighteousness and Ungodliness in the Hearts of Men and Women, and leads, draws, moves and inclines their Minds to Righteousness, seeking to leaven them (as they yield thereunto) into the Nature of it self; whereby an inward, thorow and real Redemption may be wrought in the Hearts of all Men, of what Kindred, Nation or People soever; notwithstanding any outward Benefit or Priviledge they may Providentially be deprived of, yet is the Lord so Gracious as to dispense such a measure of his Grace, Power and Spirit unto all the Children of Men, to convince them of sin, to Reprove them for it, and to lead them out of it, that as they give up to the Operation thereof in themselves, it will thorowly sanctifie and make them clean, and so prepare them, and make them meet for his heavenly Kingdom; yea, though they never had the Scriptures amongst them, nor never heard Christ outwardly named to them, (the Name of Christ being often put for the Power of Christ within) as in *Mark* 16. 17. *In my Name shall they cast out Devils*, saith Christ of his Disciples. So in *Acts* 4. 7. The High Priests and Rulers asked *Peter* and *John*, *By what Power, or by what Name, they had made the Impotent Man whole?* For that Name of Christ which heals and saves, is his Power that maketh free from Sin. Now

whoso

whoso knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation. However, we do say, That the Scriptures, in which we have a Declaration of what Christ hath done and suffered for us, those do much Facilitate Salvation through Faith in Christ Jesus; and therefore they ought thankfully to be received by us, and born witness to, whenever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, who they make mention of, to have been put to Death in the Flesh above Sixteen Hundred and Sixty Years past, by the hands of Sinners. For we do believe that this Light, Grace and Power of God, which is sufficient both to sanctifie and save, and able to give an Inheritance among them that are sanctified through Faith which is in Christ Jesus (where Christ is not outwardly named) I say, We do not believe that this is given to any without Christ; but we do believe it to be to the Purchase and Benefit of his Death, who tasted Death for every man. And so we do freely confess all that is derived to us, to be in and by Christ Jesus, as a Mediator, unto whom we ascribe all, acknowledging him to be our Head, in whom all Fulness dwells. So that this Light, with which all men are in some measure enlightned of God,

'tis no other, but a measure of that Divine Fulness that dwelt in the Son of his Love, when he was here on Earth, and now dwelleth in him, since he is ascended up to Heaven, where he was before, whence he descends the streams thereof, into the Hearts of all the Children of Men, in order to bring them out of the Fall in the First *Adam*, and to redeem them up unto himself, the Second *Adam*; that as they have born the Image of the earthly, so they may bear the Image of the heavenly, and be restor'd unto that Grace and Favour of God again, which by Transgression they are fallen from.

But, *First*, Let me tell thee, whoever thou art that reads me, This effectual Operation of the Spirit (or Principle of God Within) is not, nor cannot be known without a being centred down into the same: For this I speak from good Experience, the Spirit's first work is, to convince of Sin (before it effect a Restoration) and this it doth, even in all (though all do not regard it) it doth first shew them what is Evil, and then it Reproves them when they do Evil; which Reproofs if they be despised, cause the fierce Anger of the Lord to be kindled; and such as despise Wisdom's Reproofs, which are the Way of Life, while they are so doing, they are treasuring up to themselves Wrath against the day of Wrath and Revelation of the Righteous Judgment

of

of God: And as ever they would come to know Remiſſion of their Sins, and enjoy Peace with the Lord, who is hereby juſtly incenſed againſt them, they muſt ſubmit to bear his Indignation againſt them, that ſo they may be redeemed through Judgment, and brought to unfeigned Repentance; and then, and not till then, ſhall they know a blotting out of their Tranſgreſſions, according as 'tis written, *Acts* 3. 19. But (I ſay) before Remiſſion of Sins comes to be known, there muſt be a centring down into the Manifeſtation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it Low, even to the Ground; that ſo every Thought may be brought into Subjection to Jeſus Chriſt: And here comes the Terrors of the Lord to be known, which cauſe Fear and Tembling; now doth the Soul exceedingly Fear and Quake under the Sence of the juſt Wrath of the Almighty, who is of purer Eyes then to behold Iniquity, and whoſe Jealouſie burns like Fire, and will ſo do till it have conſumed the Stubble that it meets with in the Heart of the Sinner: For he that long offered himſelf as a Guide, is now become a Judge in the Conſcience of this Ceature; and his juſt Judgment againſt all Unrighteouſneſs muſt be accompliſhed. True indeed, the Operation of the Word of his Power (by which he judg-

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eth) is diverſly felt and experienced: In ſome 'tis as a Hammer, to break the Rocks in ſunder: In others 'tis as a Fire to melt down the Droſs, and ſeperate it from the Silver: In all 'tis as a Sword to divide Sin and their Souls aſunder; yea, it divideth between the Soul and that ſinful Spirit, which hath got into it and defiled it.

Thus the Lord deals with his Creatures, as the matter doth require; he conſiders their Nature and Temper, and layes no more upon them then he gives them ſtrength to bear: For he knoweth our frame, he remembreth that we are but Duſt; therefore he doth not retain his Anger forever, leſt our Spirits ſhould fail before him, and the Souls which he hath made us: However, all that have ſinned, muſt know a time of Sorrow; yea, even ſuch who have not ſo rebelliouſly deſpiſed his Counſel, and ſlighted his Repoofs, and caſt his Law behind their Backs (as ſome there are which have) yet in aſmuch as they have at any time not hearkned unto his holy Spirit within them, his Judgments will overtake them, and in Righteouſneſs will he plead with them; and then, I know, former things will come into their Minds.

This I write, as one having witneſſed the Spirit to be given for a Remembrancer, which was faithfully promiſed by the Lord Jeſus, *John* 14. 26. even that Spirit of Truth, which

which he told his Disciples, *it should bring all things to their Remembrance*; and so indeed it doth call back things that are past, and set them in order before us, judging and condemning of us for what we have done amiss: And now, a Remnant having heard that (in our Hearts) that hath told us all things that ever we did, we know this to be the Voice of Christ; yea, the spiritual Appearance of the Christ of God. For this was he who saw us under the Figg tree (when we had nothing but Leaves to cover us) although we saw him not, yet did he send and call us to himself, that he might cover us with his own Spirit, which when we came to be covered with, we then saw who it was that cast the Skirt of his Love over us, and said unto us, when we were polluted in our Blood, *Live:* And then was the time of his Love, even when he stood at the Door of our Hearts and knokt, that he might be entertained by us; yea, and sometimes in the silence of the Night hath he broken in upon us; I know it in my own particular, when no Creature hath been near, this Invisible Oracle hath secretly communed with me, reproving of me wherein I had done amiss; and shewing me what was right in his Sight: And at other times in Company, thus would the Lord cause his Voice to sound in my Heart [THE CUSTOMS OF THE PEOPLE ARE VAIN] by which I was brought off

from

from many of those Vanities which before I had spent time in; and that by the Witness of God in my own Conscience, which testified against the same; although then I did not understand what it was that did so restrain me from sin: but now I know it was the Lord that girded me, though I knew him not. For I well remember, when I have been using the common Language of our Country (especially if after the now most usual strain) this Testimony from God would arise in my Heart against it, viz. [*I will return unto my People a pure Language*] Whereby I was reproved in my self for using Flattering Speech (though such as was and is accounted of by many to be but Civil Language, or Expressions of Common Civility to Persons, according to their Quality,) in which I had such a Care to keep within the Bounds of Verity, that I dare assert, I did steer as near the compass of Truth-speaking, as the Nature of such Speech would couch. But since it hath pleased the Lord by the in-shining of his heavenly Light in my Conscience, to let me see clearly into the Falshood and Folly of this corrupted courtesie: I do not only Conscientiously, but Voluntarily decline the using such Flattering Speech

Yet Truth doth allow of a Property in Speech, *which may be put into a decent Stile; although it admits not of giving Flattering Titles to men: Read* Elihu, *his Acknowledgment,* Job 32 21. 22.

Speech; notwithstanding, I know 'tis to expose my self to be censur'd by some as a Person Unaccomplished, Unmannerly and Ill Bred.

Praised be his powerful Name, who hath made me willingly Renounce both giving and receiving that Honour that cometh from Man, that so I might pertake of that Honour which proceedeth from himself alone: For this is the Honour which all the Faithful in Heart chiefly esteem, it being the Unbelieving who seek the Praise of, and Honour from men: Which made Christ say to some of old, *How can ye believe, who receive Honour one of another, and seek not the Honour that cometh from God only?* John 5. 44. Yet notwithstanding this, Christ did then require his Disciples to *render Honour to whom Honour*, and *Fear to whom Fear*; which Requirings of his, all his true Followers (in their Respective places) are at this time careful to answer, how uncivil soever accounted by the World; yet have they learnt *Gospel-Manner*, which is, *to give the Right Hand of Fellowship to whom it doth belong*; in *Honour, Preferring one another, each Esteeming other better than themselves.*

And now, I say, it was by this Principle of Divine Light (which God hath placed in my Heart) by which he pleaded with me in days past, even when I knew him not; that is, I knew not that it was the immediate Act of his,

own Power and Spirit, though I felt such a Force in it, that as I did in the least yield thereunto (I must confess) I was overcome by it, but still it was as I was subject and obedient to his Power; for I cannot say, *The Lord wrought in an irresistible manner*; although I know, and do declare, it was he who did subject me, and made me willing in the Day of his Power: and thus being prepared by him, then did he send his Spirit to convince me both of Righteousness and of Judgment, as well as Sin; yea, to convince me of that Righteousness and Religious Way of Worship, which I formerly walked in; whereby he let me see it was but a humane Righteousness, and an invented traditional Worship, set up by the Will, and performed in the Spirit of Man, and derived to me by outward Instruction and Education; so that I had a Form, which the Power did not attend, for want of having regard to the Movings and Guidance of God's own Spirit, in which alone he delights to be worshipped: & therefore is he striving by this his Spirit in the Hearts of the Children of Men to bring them out of all Forms of humane establishing, that they may worship him in Spirit and in Truth, and serve him in the Gospel of his Son, that so they may be accepted through him; yet I do acknowledge, that while I saw no farther, and did sincerely serve the Lord in the

Way

Way which I walked in before (hoping it might be *right*, because *reformed in many things* to what some other Ways of Worship are) the Lord was graciously pleased often to administer some Comfort & Refreshment to my Soul, through the Ministration I then sate under: And in like manner I do believe his Dealings are with all the Upright-hearted, who are seeking after him in the divers Ways of Worship; which if they continue seeking him in the Integrity of their Spirits, I doubt not but he will seek them out (for his Seed's sake) and in due time bring them to the Mountain of his Holiness, where his dwelling is: For this was Christ's Promise, *John* 10. 16. *Other Sheep have I, which are not of this Fold, them also* (saith he) *will I bring, and there shall be one Sheepfold and one Shepherd over them:* And when Christ comes to fold them upon his holy Mountain (which Mountain is within) then will they walk in the Footsteps of the flocks of his Companions, and know a lying down where he makes his flocks to rest at noon: but first they must come to know a passing through Judgment, and their works must be burnt (and they suffer loss) because the Lord of Hosts hath said, Zion *shall be redeemed with Judgment, and her Converts with Righteousness*, Isa. 1. 27. And Christ said, *I lead in the Way of Righteousness, in the midst of the Paths of Judgment*, Prov. 8. 20. And

the Spirit of Christ was promised to convince the World of Sin, of Righteousness and of Judgment, *John* 16.8. by which the Spirit and Prince of this World should be judged, and he cast out of his Throne in the Hearts of the Children of Men, whereby every one, who comes to experience God's Righteous Judgments (in themselves) to be brought forth unto Victory, such may also witness an Overcoming of the Prince and Power of Darkness, through the spiritual Strength of his Son of Righteousness: Howbeit, while two Spirits are striving together the Soul cannot but be sensible of an hour of Sorrow; I surely know, that Day is a Day of *Mourning*, of *Weeping* and of *Lamentation*, *when* Zion *sits solitary with her Tears upon her Cheeks, clad in Sack-cloth, covered with Ashes* (in a spiritual sense) *fearing and quaking exceedingly before the Lord, and trembling in her self, because of his fierce Wrath, and just Indignation, that burns as a fiery Oven against Sin:* Oh! then 'tis a time of heaviness and of great Sadness with the Soul; *sleep departing from the Eyes, and slumber from the Eye-lids, because of Grief in the Night-season*; it being truly the Time of *Jacob*'s Trouble, even the time when the Seed of *Jacob* is travelling to bring forth; and therefore doth that Dragon, the Devil (as in the General, so in the Particular) seek to destroy this Birth; he is not willing this holy Off-spring should be born, and therefore doth he raise Wars with-

Jer. 30.7.

out

out and Fears within, ſtirring up the Wicked to revile and ſmite with the Tongue; and cauſing cutting Calumnies and ſharp Cenſures to come from more Sober hands, hereby intending to encreaſe the Commotions which are within, by threatning the Soul with this, That now it muſt expect to be reproached with the Reproaches of men. Thus the Evil One in this Time of ſore Conflict, ſeeks to aggravate the Soul's Grief; and what he cannot do by Storm he will attempt by Terror, ſecretly ſtriving to make the Soul impatient under its Exerciſe, thereby to drive it into Diſpair. But though it be a Day of Tryal (in which every ones Work muſt be tryed as by Fire) and of ſore Exerciſe with the Creature, yet is there a ſecret Hope lieth hid under all this, which is as an Anchor to the Soul, ſure and ſtedfaſt, founded upon that Rock which endures forever; and this bears it up above thoſe Floods of Perſecution which the Dragon ſpues out of his Mouth to drown that heavenly Birth that the Power of God is bringing forth within; which when it is brought forth and comes to have the Government in the Soul, it muſt, ſhall and will Reign over Death, Darkneſs, Sin and Corruption, and all the Powers of Hell and the Devil.

I would have none think ſtrange of what I have writ concerning this thing, though I know 'tis a Myſtery to the Natural Underſtanding

ſtanding of the wiſeſt of the Children of Men; and therefore ſince *Paul* was called a *Babbler*, for preaching ſuch ſtrange Doctine to the *Stoick Philoſophers*, Acts 17, 18. I can expect no better from ſome, but to be counted a *Non-ſenſical Scribler*, for writing of the ſame; but this I am content to bear, knowing in my ſelf I had no Previous Intentions to amuſe my Reader; but having undertaken to deſcribe (in meaſure) the extent of this powerful Principle of God, placed in the Conſciences of his Creatures, following the Foot-ſteps thereof for my Guide in this Matter. Before I can attain to the End of my Journey, I am neceſſarily brought hither, and as I ſtand here, I ſee by the Light of this ſpiritual Pillar of Fire, that though the Sea, with the Waves thereof Roar, yet is there a Way for the Ranſomed of the Lord to paſs over, and this Way is *Chriſt*, the *Light*, the *Lamb*, the *Grace*, the *Gift of God*, given by the Father to bring out of the Fall (which all Mankind are in by Nature) that whoſoever believeth in him, layeth hold on him, & continueth to be led by him, ſhould be brought into Fellowſhip with himſelf, and abide therein forever; and this ſame is he, who leads in the midſt of the Paths of Judgment, and through the many Exerciſes that I have been writing of, before he brings to the Banks of Salvation, and puts Songs of Deliverance into our Mouthes, whereby we can

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ſing of the Mercies of the Lord. And thus having brought out of ſpiritual *Ægypt's* Land, and cauſed to drink deep of the River of Judgment, he then brings to *Shiloh's* Brook, and giveth to drink of the Waters of Refreſhment: So 'tis the ſame Hand that wounded which healeth; and that Arm which broke us doth now bind us up; the ſame Power which killed, reviveth; and he who once cauſed Grief, now giveth Songs in the Night, *and appointeth to* Zion's *Mourners Beauty for Aſhes, the Oyl of Joy for Mourning, and a Garment of Praiſes for the Spirit of Heavineſs*; and who will in due time bring all his true ſpiritual *Iſrael* out of the Waſte Howling Wilderneſs, into a Land of Everlaſting Reſt. Iſa. 61. 3.

Thus it appears, that the Light of Jeſus in the Conſcience is no Natural Inſufficient Thing (as ſome have ſought to render it) being ſomething of God placed in every Man, to witneſs againſt all ſin, convincing and reproving for that which is Evil; contrary-wiſe, prompting, exciting and inclining to that which is good: ſo that as many as yield to the Motives of it, it is ſufficient, not only to condemn and deſtroy, but alſo to juſtifie and ſave; being a meaſure of the living *Omnipotent* Power of that *One Law-giver*, who is able to ſave, as well as to deſtroy; ſee *James* 4. 12. *which Power is Chriſt*, as ſaith the Apoſtle, 1 *Cor.* 2. 23, 24. *We preach Chriſt crucified, unto the* Jews

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a Stumbling Block, and unto the Greeks *Foolishness; but unto them that are* called, *both* Jews *and* Greeks, *Christ the Power of God and the Wisdom of God*; Who as He was once Manifest in the Flesh, so now is he manifest in Spirit, to be that Covenant of *Light*, which the Father promised by the Mouth of his holy Prophet, *Isa.* 42.6. And this Light, Power and Arm is (in measure) extended and reached forth, at one time or other, unto all people, for the gathering unto him, in whom the Election stands; that so as many as obey his Call, in yielding themselves to be gathered by this gathering Arm, may make their Election, and consequently, their Salvation sure in him: For this is he who would have gathered *Jerusalem*, and saved her from that Ruin and Destruction which afterwards came upon her, because she knew not the time of her Visitation: 'Tis the very same Jesus, and no other, whom we believe in for our Saviour, who by his spiritual Appearance in the Hearts of the Children of men, gives Light, gives Life, gives Power and Victory over sin (to as many as follow the Leadings and Guidance of this Immaculate Lamb) *for 'tis given to the Lamb and his Followers to overcome; and whoso overcometh shall sit down with the Lamb on his Throne, and live and reign with him for evermore*, Rev. 3.21. 12.11. Even *the same which was with his*

Luke 19.44

Church

Church in the Wilderneſs being that Spiritual Rock that followed them, of which they drank by the way, and were refreſhed in him, who is the Rock of Ages, the Alpha *and* Omega, *the Beginning and the End, the Firſt and the Laſt; the Antient of Dayes, whoſe Dominion is an Everlaſting Dominion, which ſhall not paſs away; and his Kindom, that which ſhall not be deſtroyed, whoſe goings forth have been from of Old, from Everlaſting. For he is the bleſſed and only Potentate* King *of Kings, and* Lord *of Lords, who only hath Immortality and Eternal Life;* to whom be Glory and Honour, Dominion and Power, henceforth and forever.

Acts 7. 38. 1 Cor. 10. 4. Rev. 22. 13. Dan. 7. 13 14 Mich 5. 2.

1 Tim 6. 15, 16

Here now ye have a Deſcription, and that in Scripture Dialect, concerning the Principle of our Faith; ſomething I have writ as to the Nature of it, which, though at firſt it cauſeth grief and brings in ſorrow upon the Soul, yet doth this ſorrow work Repentance, never to to be repented of; after which cometh reviving, ſo that it was truly ſaid, *Though Weeping may endure for a Night, yet Joy cometh in the Morning; for they that ſow in Tears ſhall reap in Joy; he that goeth forth Weeping, bearing precious Seed, ſhall doubtleſs come again Rejoycing, bringing his Sheaves with him.* And ſuch ſhall ſurely ſay, *In the Lord have we Righteouſneſs*

Pſal. 30. 5. Pſal. 126. 5, 6.

and

and ſtrength; for in the Lord ſhall all the Seed of Iſrael *be juſtified, and ſhall Glory* (in him) not in Wiſdom, Wealth nor Strength, but in this, *that they know him to be the Lord, who exerciſeth Loving-kindneſs, Judgment and Righteouſneſs in the Earth,* as ſaith the Prophets, *Iſa.*45. 24, 25. *Jer.*9. 23, 24. And this is he whom we acknowledge *to be our Judge and Law-giver; yea, he is our King, and he will ſave us*; for to this end he hath appeared by his Light in our Hearts, and for this end doth he appear in the Hearts of all men, that as many as bow down to the meaſure of his Appearance in them, may thereby ſee and be enabled to forſake their Wayes and Doings, which have not been good, whereby they may be ſaved from ſin; and by the ſame ſaving Power and Spirit in their Hearts, come to be led into the Way of all Truth, which Way of Truth is Chriſt, our Mediator and Interceſſor with the Father, through whom man comes to be accepted of God, as he cometh into him, in whom alone the Father is well-pleaſed: for 'tis no other Jeſus, concerning whom I write, but the ſame that was born of the Virgin, even the Lord's Chriſt, who hath made himſelf known unto his Servants by ſuch Peculiar Names, as ſuited the particular Circumſtances of their *Souls*, and according to their ſeveral Experiences of him: ſo they reported concerning him;

Iſa. 33. 22.

Iſaiah

Isaiah describes him to be as the *Shadow of a great Rock in a weary Land, a Refuge from heat, a Covert from Rain and from Storms*, ch. 4. v 6. and ch. 32. 2. Again, he spake of his being to his People, *as a place of broad Rivers & Streams*, chap 33.21. *David* calls him, *The Shepherd of* Israel, *which leadeth* Joseph *like a flock*, Psl. 80. 1. He also calls him, *The Watchman of* Israel, *who neither slumbereth nor sleeps*, Psal. 121. 4. *Paul* speaks of his being our *High-Priest*; yea, *a Priest forever, after the Order of* Melchizedeck, *Heb.* 5. 6. And likewise calls him *the Minister of the Sanctuary and of the true Tabernacle which God hath pitched*, Chap. 8. 2.

John the Evangelist calls him *The true Light that lighteth every man that cometh into the World*, John 1. 9. The other *John* (or *John* the Divine) saith, *This is he which was, and is, and is to come*, Rev. 1. 8. And now since he is come to a Remnant, and they have believed in his Light as manifest in them, they are not ashamed to confess that in the mind which gives a discovery of Sin, to be the Power of God, the Appearance of Jesus, and that Light of the Lamb, which the Nations of them that are saved must and shall walk forever in (according to *Rev.* 21. 23, 24.) Neither is this any new Doctrine, Opinion or Principle, other then that which *Abel, Seth, Enoch, Noah, Abraham, Isaac* and *Jacob*, with all the holy Patriarchs of Old were led and guided by,

by, in things relating both to Faith, Life and Worſhip: For what elſe could be a Rule unto them, in matters of Salvation, but this divine Principle; whenas they had no written Laws nor Ordinances amongſt them? which Principle is Chriſt, the Light and Leader of People, in all Ages of the World, who is one in all, never was divided, though variouſly deſcribed; being the ſame, who by his Light ſheweth unto the Wicked, and condemns them for the Vanity of their Thoughts; who alſo by the ſame Spirit comforts and conſolates his Peoples Hearts, that ſo as many as whoſe minds are turned to this Light of Jeſus, and ſtayed in it, though it be but ſmall in its firſt appearance, yet ſhall they ſee a growth and increaſe of it.

Thus Reader, have I (according to the Gift communicated to me, from the Diſpenſation of the Moſt-high) deſcribed what the Principle of Truth is, which is perfect in it ſelf, and tends to the Perfecting of thoſe that are gathered into it.

And now my former Familiars, Neighbours, Acquaintance and Kindred in the Fleſh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the ſecret of your own Souls, to that which there reproves you for your Sins, witneſſing for God againſt all Unrighteouſneſs of men, both in Thought, Word and Action, ſtriving

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in their Hearts to turn them from the Evil of their Wayes, and from the Vanity of their Converſations, to walk in the newneſs of Life, that ſo they may be redeemed and reſtored out of their fallen ſtate of Degeneration, into the Image of God again, which hath been loſt through Tranſgreſſion.

O turn in, turn in, I ſay, before it be too late, leſt you at laſt cry with them ſpoken of in *Jeremiah* 8. 20. *The Harveſt is paſt, the Summer is ended, and we are not ſaved:* Work while it is Day, while the Candle of the Lord ſhineth in your Tabernacle, be you workers together with God; for the Night cometh wherein no man can Work; and who can tell how ſoon the Sun of Righteouſneſs may go down upon you, and the Light thereof obſcure it ſelf from you: Therefore hear Inſtruction and be wiſe, while the good Spirit of the Lord is nigh to teach you; ſeek ye the Lord while he may be found, call ye upon him while he is near, and refuſe not to hearken to his heavenly Oracle in your Conſciences (whereby under this his ſpiritual Diſpenſation, he is pleaſed to ſpeak unto the Children of men) leſt he ſay by you, as he ſaid by ſome of Old who regarded not his Counſel, *They ſhall call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me,* Prov. 1. 25, 28. For that in the Conſcience which checks for Sin, and excites Isa. 55. 6.

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to Holineſs, is the Voice of the Son of God, by whom in theſe laſt dayes the Father ſpeaketh unto us: Oh! be ye perſwaded to hearken diligently unto him: *Hear, and your Souls ſhall live; and I will make an everlaſting Covenant with you,* (ſaith the Lord) *even the ſure Mercies of* David, *Iſa.* 55. 3. And then you will come to know that Faith which Jeſus is the Author of, which ſtands in the Power of God; even in that Power which inables to reſiſt Temptations, and overcome Sin, and to get Victory over the World, and the Spirit of it: ſo will you witneſs a dying unto Sin, and a living unto Righteouſneſs, to the praiſe of his Grace, who is calling of you out of Darkneſs into Light, that you may be Holy in all manner of Converſation.

So now ſince God's ſaving Arm is made bare for the gathering many People to himſelf before your Eyes; Beware therefore leſt that come upon you, which is ſpoken of in the Prophets, *Behold you Deſpiſers, and Wonder and Periſh; for I work a Work in your dayes, which you ſhall in no wiſe believe, though a man declare it unto you.* Read *Acts* 13. 40, 41.

But Friends, my Hearts deſire and Prayer to God for you is, that you might be ſaved: And therefore have I (in the tender Bowels of his Love, which he hath ſhed abroad in my Heart by Jeſus Chriſt) ſent this Invitation unto you, that ye all may make ready, and come

to the Supper of the great God, who hath ſpread his Table and prepared a Banquet for you, whereof whoſoever will may eat and drink abundantly, as long as the time of Viſitation is extended unto you: For this I write in the Openings of Life, and from the motion of the good Spirit of my God do I declare unto ye (*viz.*) That none of ye were abſolutely excluded from Eternity; well knowing that a meaſure of his Grace hath been freely tendred to every one of you: becauſe his Love extendeth Univerſally, and he is crying, *Ho, every one that thirſteth come ye to the Waters of Life: And he that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk, without Money and without Price*, Iſa. 55. 1. Here is free Grace indeed, free Love indeed: O do you but yield your ſelves the Subjects of his Love, and he will ſet your Souls at liberty, that Sin ſhall not have Dominion over you, only obey his Voice, and he will ſoon ſubdue your Enemies for you and remove that which letteth out of your way; and that you may know when the time of Viſitation is upon you, I'll leave this mark with you, even then when you feel the Son of God knocking at the Door of your Hearts, that he may come in and Sup with you; then I ſay is the time, when the Year of Jubile is approaching to you, when thoſe which are in Bondage may be ſet at liberty: which if you

refuse to accept of, and will not be set free when the Year of Gods Release is proclaimed unto you, how can you expect any other, but that your Spiritual Task-master will obtain leave to bore your Ears to the Posts of his Doors, and make you his Servants forever? Therefore bow down to Gods Power in you, that he may come in and set up his Judgment-seat in every Heart: *For Judgment*, saith he, *am I come into this World*, John 9. 39. That so after you have felt his Righteous Judgments for every Unrighteous thing, you may find him to be near, which justifieth your Souls: and that you may experience Christ's coming in your selves, with Power and great Glory, to work Redemption in you, as well as that he hath purchased Redemption for you, wait for him (I exhort you) in the way of his Judgments; *For the Lord is a God of Judgment, and blessed are they that wait for him*, as saith the Prophet *Isaiah*, chap. 30. 18. So shall you feel your Souls redeemed out of the Earth, and out of the Earthly Nature, after which you will witness the Peace of God to be extended towards you, like a River: *But if you rebel against him, you shall dwell in a dry Land, and shall not see when good comes.* Howbeit, when Calamity overtakes you, then shall you know that you had a Time, you had a Season, you had a Day of Visitation, in which you might have obtained Mercy, would you have turned

ed unto God, he would have turned unto you, and put his fear into your Hearts, and blotted out your Transgressions for his own Name sake, and become a Father to you, and you should have become the Sons and Daughters of the Almighty. And now once more I invite you all to turn in to the Principle of God, which daily visits you in your inward parts, in order to bring you out of a state of Sin and Misery, and to make you partakers of his Righteousness and Felicity: Come, taste and see that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, because he delighteth in Mercy.

O! Come, come away; haste out of *Babylon*, while the Deliverer is near you, so will he turn back your Captivity like Rivers in the South, and conduct you to *Canaan*, the Land of Everlasting Rest, where Praises shall spring up in your Souls, to the Glory of his Name, even to all Eternity. And with this I'le leave you, tho much more might be said; yet when all is said that can be, 'tis the feeling sense of the inward Operation of this Divine Principle, that alone can satisfactorily inform ye: which that you may Experience in your selves, and so be happy, is the hearty Desire of your Souls Friend, who writes this unto you.

Thus, having written my Experience of the *QUAKERS* Principle, I shall write something to detect the Erroneous and False Opinion, that is got up in the Minds of many, concerning the Way and Means by which People come to believe therein.

PART III.

A Confutation of Peoples False Opinions, concerning the Manner how we have been Convinced of the Principle of True Religion.

MAny and various are the Reports that have been rumored abroad, relating to the Manner and Practice of this People in gaining upon others to *believe in the Principle of Truth*, which they bear witness of: The *Principle of Truth* I call it; for so my Soul doth witness it; although I am not unsensible, that such who do despise it, will not stick to scandalize it; and instead of calling it by its true & proper Name, brand it with the opprobious Terms of Heresie and Schism, Sullen Separation, and the Effect of a Melancholly Brain; some of whom not knowing the Way of the Spirit in themselves, and yet seeing the evident Change which hath been wrought upon others,

others, by Vertue of the powerful Operation of this ſpiritual Principle or Power of God in their Conſciences, they have hereupon confidently affirmed the ſame to be effected by the Art of Witchcraft and Diabolical Inchantment; which Affirmation, though falſe, yet may it truly be ſaid to have been fixed as a *Scare-Crow*, or *Ghaſtly Apparition*, to affrighten People from ſo much as looking towards this Religion: But albeit it hath been ſo intended, yet through the Mercy of our God, there is a Remnant who have not been ſo affrighted as to flee from, but have drawn near to ſee and feel, whether there were any Subſtance in the ſame; and ſuch have found, to their ſatisfaction, that the Subſtance of Life hath lain hid under this dark Reflection, which through the cloudineſs of the Underſtanding, and Prejudice that hath been in the Minds of people againſt the Principle of Light, they have enviouſly caſt upon the Profeſſors of it, as the Means whereby they Convert and Turn People to it; alledging it as matter of Wonder, *that any ſhould be ſo ſtrangely altered, both in Countenance, Carriage and Communication, and that on a ſuddain too*, (as ſome have been obſerv'd to be) *unleſs it were by the Power of Sorcery, or ſome Satanical Poſſeſſion*: And hence have they mocked at and derided that Godly Fear and Holy Trembling, that hath

been made to appear in some, when the Terrors of the Almighty took hold on them by reason of Sin, as though this were occasioned through some *Frenzy Humor, being the Product of Natural Weakness and Defect, or else produced by the invincible force of Magick Art, which the Creature can no ways resist*: So that this hath been a main Argument, why people should not adventure themselves so much as to go into a *Quakers Meeting*, for fear of the great Danger that some suppose there is, *of being charmed into that Religion*; which Fear hath so much affrighted the Hearts of some, that notwithstanding there are good Desires in them after Satisfaction in Matters of Religion, and they have freely confest, (even in my hearing) *That this seemeth to be the Way to attain the same*; yet they never were, nor do they dare to come amongst this people (to wit, the *Quakers*) *for fear of being forcibly possest with the belief of their Principle*; which if they should receive, and walk herein, every one knows what will follow thereupon; this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have born: So that, for these to be accounted *Witches* is no Wonder, since the Wicked have not spared to fling the same Reflection upon their Lord and Master; Christ Jesus himself, when he was on Earth,

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was censured to *work his Miracles by Magick Art*; for when he cast out a *Devil* out of one possest, some said, *He did it by* Belzebub, *their Prince*: And now, these having received Power from Christ, by their Ministry to effect the like in another kind, because the Effect thereof hath brought some into Fear and Trembling; therefore they are judged *to deal with Familiar Spirits*, and to *work by Conjuration*: But how unjust this Judgment is, and how groundless the surmise, I shall not need to Answer; let the Reader but search the Scriptures, and they will give it on this Peoples side, *Psalm.* 2. 10, 11. the Prophet *David* instructs *Kings and Judges of the Earth to serve the Lord with Fear, and rejoyce with Trembling*. *Phil.* 2. 12. the Apostle exhorts them, *to work out their own Salvation* with the like frame. Nor was this only their Advice, but also the Saints Practice; for *Moses* confesseth himself a QUAKER, *Hebrews* 12. 21. * *Habakkuk* likewise acknowledges, that *at the Voice of God his Belly did Tremble, and his Lips did Quiver*, Hab. 3. 16. Neither was this their Case

* No doubt but Habakkuk's Countenance was altered, when his Lips thus Quiver'd; for 'tis true what David said, Psal. 39. 11. When thou, Lord, with Rebukes dost correct Man for Iniquity, thou makest his Beauty to Consume away like a Moth: If so, Why should any think it strange when they see the like Change?

alone; for we find the Prophet *Ezra* meeting with a whole Assembly of them, *Ezra* 9. 4. saith he, *Then were assembled unto me every one that Trembled at the Words of the God of* Israel. And the Prophet *Isaiah* points at such as the *Lords Peculiar People*, Chap. 66. 5. *Hear the Word of the Lord* (saith he) *ye that Tremble at his Word; your Brethren that hated you, that cast you out for my Name sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed.* And in the second Verse of the same Chapter, the Lord expressly promises, *But to this Man will I look, even to him that is poor, and of a contrite Spirit, and that Trembleth at my Word.* And in *Jer.* 5. 21. the Lord called by the Prophet, saying, *Hear now this, O Foolish People, and without Understanding; which have Eyes and see not, which have Ears, and hear not: Fear ye not me, saith the Lord? Will ye not Tremble at my Presence?* and so he goes on, expostulating the Matter with them, till at last he threatneth to visit them, and be avenged on their Nation, Vers. 29. And sure something of this King *Darius* was afraid of, when he made a Decree, *That all under his Dominion should Fear and Tremble before the God of* Daniel, Dan. 6. 26. Certainly *Quakers* had a better esteem with him, than they have with this Generation; the Name being given them in Derision and Scorn, notwithstanding

standing, the Posture is that, in which the Servants of the Lord, backward from *Moses*, through the Prophets and Apostles Days, till this very time have been found. Thus it appears by Scripture, that *Christians* were exercised in Fear and Trembling, (together with Humility, Patience and Self-denyal) and that not from the Procurement of any Evil Art, but by the Living Sense of the Dealings of the Lord: For proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. 33. 9. *And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the good that I do unto them; and they shall Fear and Tremble, for all the Goodness and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the matter hath been Misrepresented, to wit, *That the Quakers are Inchanters*; but this being mostly the Charge of the Rash and Inconsiderate, I shall say no more to take it off, but only add the words of Christ, *Mat.* 10. 24, 25. *The Disciple is not above his Master, nor the Servant above his Lord; 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House* Belzebub, *how much more shall they call them of his Household?*

But there are others, in many things, more Sober and Judicious, who yet have not been sparing in their Censures: Some of whom have given out, *That 'tis through Craft and Cunning Collusion, by which these People* (the *Quakers*) *gain over Proselites to their Religion: They are Wise, they are Subtil* (say they) *they have Reaching Brains; and so they can but Propagate their own Party, they will be at any Points.*

In Answer to whom, my *Reply* is; What Craftiness they mean, I must confess, I cannot tell; but what Craft I have ever found amongst them is no other than that of which the Apostle writes to the *Corinthians*, 2 Cor. 12. 16. *Nevertheless being Crafty* (saith he) *I caught you with Guile:* Which holy Craft and godly Guile hath appeared in them, as they have been careful to keep a Conscience void of Offence towards God, and towards all Men; taking the Apostle's Advice, *James* 3. 13. *Who is a Wise Man, and endued with Knowledge amongst you,* (saith he) *let him shew out of a good Conversation his Works with Meekness of Wisdom?* So likewise have they been careful to observe Christ's Counsel, *Luke* 10. 3. who there saith, *Behold, I send you forth as Sheep in the midst of Wolves, be ye therefore Wise as Serpents, and Harmless as Doves.* And thus sanctifying the Lord God in their Hearts, having a good Conscience, whilst falsly accused, it hath pleased the Lord many times to plead

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their Righteous Cauſe, even in their very Adverſaries Breaſts, whereby he hath made their own words to become their Burden; and that that they have intended to fix upon his People, by which to render them Guilty of Deceit and Fraud, hath returned back upon their own Heads, whilſt Integrity and Innocency hath been the others Armour of Defence, until ſuch time that God hath wrought their more full Deliverance.

But I muſt bring the matter a little nearer, that ſo I may write of that which relateth to my own Particular: This having occaſioned ſome to wonder, viz. *That I ſhould be Decey'd* (as they call it) *after this Manner!* for ſo ſome have beſpoke me, by ſhewing a ſeeming pity towards my Perſon, whilſt they have manifeſted Enmity againſt my Principle; and therefore, that they might not bear too hard upon me, they have laid the heavieſt Load upon thoſe about me; † as if for fear of one, and to pleaſe another, I had hereby prudently provided to ſerve my Superiours Humour: And ſo, from them, my Friends have born the greateſt Blame, whilſt I, in part, have been excuſed, conſidering the many Tryals, Temptations and Snares, whereunto they reckon I have

† *Who they are that 'tis ſuppoſ'd I ſhould either fear or flatter, I need not name; for thoſe to whom I write may eaſily underſtand.*

have been expos'd; which Consideration of theirs hath procured me some Allowance, from such as are any whit Tender-hearted, amongst my former Acquaintance; therefore I hope they will not blame me, if I make use of this Allowance, as well to shew them their Mistakes herein, as to take off the Unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is gross; for any thing of *Force* (which is that that some conclude to be the cause of my coming amongst the People called *Quakers*) that, I do declare, I never felt; nay, I now find it to be Diametrically opposit to that Foundation Principle, upon which their Religion is built, which Principle is Christ, the Prince of Peace, who utterly disallows of all Coersive Compulsion, Force, Constraint or Violence to be used in Matters of Religion; and teaches such who learn of him in Meekness to Instruct those that are ignorant of the *Way of Truth*, and then patiently to wait till he inclines their Hearts to walk in it; so that having their Dependance upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son by the Strength, and in the Skill and Time of Man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the first Mistake.

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But the ſecond Miſtake amounts to thus much (*viz.*) *That what could not be wrought upon me by Conſtraint and Force, was otherwiſe attempted to be brought to paſs,* to wit, *by ſubtil Inſinuations, and fair Promiſes, by which* (it hath been ſaid) *this People uſe to tamper with thoſe whom they deſign to make their Proſelites.*

In Anſwer whereunto I ſhall make this *Reply*: This Miſtake is Obvious: For Promiſes of outward Advantage and Worldly good availeth nothing that can ſtand the Soul in ſtead: Therefore it were altogether imprudent, as well as utterly unlawful to propoſe any thing of ſuch a kind upon this occaſion; neither indeed was it outward advancement, that I ſought after (although this is a Reproach I have been made to bear) the Lord is my Witneſs herein, who ſubjected me unto himſelf, and made me willing to be at his diſpoſing, and to have my Lot caſt by him. The truth is, Corn, nor Wine, nor Oyl I did not eſteem, nor yet length of dayes to enjoy them; for (in my ſolitudes) the whole World ſeemed to me as a very little thing; my Soul deſiring nothing but a part in God's Kingdom, which made me earneſtly intreat him, that he would lead me in the Way Everlaſting; wherefore this was my frequent Supplication unto him (*viz.*) *O thou incomprehenſible Majeſty! who haſt eſtabliſhed thy Throne in the high and holy Heavens; yet doſt thou graciouſly*

ously condescend to look down upon the Inhabitants of the Earth: wilt thou now be pleased to suffer Dust and Ashes to plead with thee, and to admit Mortal Flesh to make request unto thee? Then this is it, O Lord! that I would most earnestly implore of thee, Even that thou wouldst cast up, cast up a Way for me, and remove all Lets and Stumbling-blocks from me, and mark out a plain Path before me, in which I may walk straight forward towards thy heavenly Country; and that amidst the various Forms there are for Worshipping of thee, my Soul may certainly know how to serve thee aright, and wherewith to bring an Acceptable Sacrifice unto thee. So that this being the Prayer which the Lord often put into my Heart (as I then took it) to Pray unto him, when my Soul was seeking the Way to his Kingdom, Promises of outward Promotion (had they been proposed) could not have given me Satisfaction.

And as for that which hath been termed, *The* Quakers *subtil Insinuation*; I think it must needs intend their sincere and upright Conversation: For as to my own particular, I do declare, There was no way by which they did insinuate into me, but by being found real in what they appeared to be: The Heart-searching God having then put my Soul upon search to find out a People with whom I might joyn as with a Communion of Saints; I looked here and there into many Assemblies, but alas! still

ſtill I ſaw their Converſations ſo much contradicting their Profeſſions, that I could heartily joyn with none of them: And then as to their Principles, ſome indeed I did believe, when I heard them declar'd; but other ſome, Gods witneſs in my Conſcience did ſo teſtifie againſt, that them I could not receive. And thus finding no People, with whom I could joyn in every thing, I concluded my ſelf to be ſingle in the matter of Religion, which made me many a time extend my Voice to the Lord in theſe Words, *Oh! my God, upon whom I have been caſt from my Infancy up: How long ſhall my Faith ſtand alone upon the Earth?* In Anſwer whereunto (I muſt acknowledge) the Lord was graciouſly pleaſed (even at thoſe very times) to ſignifie unto my Spirit, That he had many Thouſands (though I knew them not) who were ſincere and upright before him, unto whom he had regard as to his own Children: But ſtill I over-looked this People (of whom I am writing) as if it had been altogether unlikely I ſhould find what I ſought for amongſt them, although Natural Affection had laid a Bond upon me to judge charitably concerning them: howbeit, at length there was a Way made whereby I was brought to ſearch here alſo, notwithſtanding the many falſe Aſperſions which my Ears were filled with concerning them; For I could not tell but little

David

David (the beloved of the Lord) might lie hid amongst the Stuff, whom God hath anointed to Reign in Self-seeking Souls stead; wherefore I then was willing to look amongst this People (to wit, the *Quakers*) and turn up the foul covering which others had cast upon them, under which I soon saw a glorious One lie hid, the Form of whose Countenance was like the Son of God: And now having not only sought, but found the Lord and his People in the Earth, in their behalf do I here set my *Probatum Est* (I have proved them) in the thing which they profess: They profess themselves the Disciples and Followers of Jesus Christ, from whom they derive their Name *Christian*; which Name, though it were given the Disciples in scorn at first in *Antioch*; yet did they, and so do these, esteem it as an honourable Epitaph: And therefore have they laboured to answer their *Christian* calling, with such a Meek, Patient, Holy, Harmless, Humble, Trembling, Self-denying Conversation, as may be most conformable to the Pattern of Christ Jesus, the High Priest of their Profession: So that now, I say, upon my search amongst them, I have found those who are guided by the Principle of Truth in themselves; by which they were called (for 'tis such only whose Cause I am Vindicating) very careful to walk worthy of their High and Holy Calling,

Acts 11. 26.

ling; like as they have been called by this inward Principle to be Saints, so by it have they led a Saint-like Life, that thereby they might reach to the same Principle in the Consciences of others: And by this their Innocent Life, I needs must acknowledge, I felt my own Conscience powerfully reached for some time, before my Judgment was fully satisfied; But having those words of our Saviour imprinted upon my Mind (*John* 7. 17.) *If any man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.* Then immediately I consulted not with Fleth and Blood, but was made willing to give up to the obedience of his will revealed in my Conscience, and so I came to receive the Faith of that Principle which the *Quakers* do profess, and by it am I joyned to them, not only in Head, but in Heart; so that this Faith, by which I am united to them, is more then a meer natural Credential, that stands in the bare assent to the Truth of a proposition, as propounded by man; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust, will be the Finisher of the same.

But there hath arisen another Wonder; and that is, *That not my self only, but also, my Brother and Sister should together, and that so quickly too, become Converts to the Truth*; at this, say some, *we cannot but greatly admire.*

To

To which, though it might ſuffice for Anſwer, to let them know, The Lords Works are all Works of Wonder, and therefore may very well be admired by Beholders; yet muſt needs ſay, there is little reaſon why ſuch ſhould wonder, that true Converſion ſhould at once paſs upon three, who talk ſo much of expecting a *Nation to be born in a Day*; ſure if their Faith can conclude the certainty of the latter, they need not be ſo incredible concerning the Truth of the former: No doubt therefore but it was prejudice enough againſt the Truth, that cauſed ſome to ſay, *It muſt needs be Hypocriſie which brought us all at once into the Profeſſion of it.* But the truth is, ſuch neither know how we came by it, nor can they tell what Progreſs we have made in it, how far any of us do witneſs a real Change; my Soul is made to rejoyce herein, and for this I bow my Knee to the God and Father of our Lord Jeſus Chriſt, *That he would proſper and carry on this his own Work more and more in every one of our Hearts*; yet dare we not be found falſe Witneſſes for God, in ſpeaking of things beyond our Meaſure, or boaſting of that which we have not attained; for though it may be granted, we did feel an inward and effectual Call, much about a time, to come out of ſpiritual *Egypt's* Land, yet muſt we travel through the *ſpiritual Wilderneſs*, before we arrive at the *Heavenly*

venly Canaan: Therefore I would have none miſtake, ſo as to think, that Converſion is wrought in an inſtant, for it is a gradual Work, carried on by degrees in the Soul, which is not preſently Compleat and Perfect; although the very firſt Motion towards it proceeds from a Principle which is *Perfect* in it ſelf; and which will in time perfect the Soul, as it follows the Leadings thereof: But if any ſhall ſit down by the way, on this ſide the Mountain of true Holineſs, notwithſtanding they began in the Spirit, yet if they end in the Fleſh, how far ſoever they have travelled on in their Journey, ſtill may their Carcaſſes fall in the Wilderneſs. Howbeit, I write this not to Diſcourage any, but to provoke to Diligence, as well my ſelf, as others, that after we have ſet out towards the Promiſed Land, and had a ſight of it, none of us may grow weary nor faint in our Minds, and ſo fall ſhort of the Everlaſting Reſt; for 'tis not a bare Convincement of the Truth in our Underſtandings, which may produce a change in the Judgment, Opinion and Profeſſion, that will ſerve our turn, without a change of the Old Nature, without there be a change wrought in the Inward, as well as the Outward Man, whereby the Heart may be throughly Sanctified and made Clean, elſe there can be no real Converſion; yet may We ſay, ſince we have felt the beginnings of this Work in our

Hearts, we have been made as Signs and Wonders in the Earth; whilſt we have been Weaning from the Worlds Breaſts, we have been made a Mock to the Scoffing *Iſhmaels* of our Age: But be it ſo, we are not much concerned, having an Eye to the Hope ſet before us, we do not only deſpiſe the *World's Flatteries*, but alſo contemn its *Scorns*, even as thoſe Worthies of Old, who after they were Illuminated, indured a great Fight of *Afflictions*, partly in being made a *Gazing-ſtock* both by *Reproaches* & *Afflictions*, partly by being Companions with them that were ſo *uſed*; yea, though they had Tryals of cruel Mockings, yet they eſteemed the *reproach* of Chriſt greater Riches then the Treaſures of *Egypt*; For they had an Eye to the Recompence of the Reward, & patiently they indured this with much more, as ſeeing him who is Inviſible; which you may read in the Tenth of *Hebrews* more at large: Wherefore we think it not ſtrange concerning the fiery Tryals that are to try us, as though ſome ſtrange thing happened unto us; when the Wicked reproach us, and ſpeak all manner of Evil againſt us falſly for Chriſt's ſake; in this we account our ſelves happy, yea, we ſecretly rejoyce that he hath accounted us worthy to ſuffer Shame for his Name, himſelf having ſaid to our Comfort, *Bleſſed are ye when Men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall Reproach you, and caſt out your Names as*

Evil

Evil for the Son of man's ſake; Rejoyce ye in that day (ſaith he) *and leap for Joy, for behold your Reward is great in Heaven; for in like manner did their Fathers to the Prophets,* Luke 6. 22, 23. So 'tis no wonder that the World hate us; for we know they have hated all the Righteous Generations that went before us; *they were defamed and made as the filth of the World, yea, they were accounted the off-ſcouring of all things,* by the Wicked of that Generation, and ſo are their Off-ſpring eſteemed with ſuch a ſort of People even at this preſent time: For the Seed of the Righteous have alwayes been deſpiſed in the Eyes, and reproached in the Mouthes of the Proud Ungodly World; howbeit, they have learned to put their truſt in him, who hath promiſed to keep them in a Pavillion from the Pride of man, and to hide them from the Striſe of Tongues: yet ſome there are that ſay, *Their Tongues are their own, who is Lord over them?* And ſuch (I may ſay) have ſorely railed on me, both in Word and Writing, wherein were Queries, which I think not worthy to receive an Anſwer, becauſe they came from a Nameleſs Author: Therefore I'll leave them with their remote Queſtions; winding up all in this Concluſion, Let none no longer inquire at a diſtance after the *Quakers* and

1 Cor. 4. 13.

Pſalm 31. 20. *Pſalm* 12. 4.

their Principle, as *Nathaniel* did concerning Christ, *John* 1. 46. saying, *Can there any good thing come out of* Nazareth? But let them remember the answer of *Philip*, who bid him, *Come and see*; so shall they meet with satisfaction in that inward Principle of divine Light (and the Professors of it) which hath made many, and now hath it made me a Spiritual Traveller for Souls Eternal Well-fare. *E. B.*

An Epistle to such of the *Friends* of *Christ*, as have lately been Convinced of the Truth as it is in Jesus.

MY Dear Friends and Spiritual Relations, unto whom by Grace I am alied, in the Love of Truth I send you this Salutation: Often have you been upon my Mind, long before I found a place to write unto you: For though it was first upon me to write to my former Friends and Acquaintance, and Natural Relations; yet you being that *New Kindred*, spoken of by Christ, *Mat.* 12. 50. thus are you nearer to me by the Union of his inward Grace, than any unconverted thereunto can be.

And now I tenderly admoniſh you, That as you are convinced of the ſaving Power of this Divine Principle (to wit, the Light of Jeſus manifeſt in the Conſcience) ſee you conſtantly keep therein. For, *Friends*, let me tell you, here lieth our Strength in theſe times of Tryal; herein is our Safety this Day of Danger, in this you'l be ſure and quiet, when Peoples Hands ſhall be upon their Loins, becauſe of Fear in the Night: Yea, though you may be come but to the Dawning of this Day of God, where you can diſcern but the glimmering of its Light appear, which may at preſent ſhew you Trouble, and miniſter Condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you poſſeſs the Puniſhment of your Iniquities that are paſt; ſo that inſtead of Peace, you may have great Bitterneſs; yet be perſwaded to dwell in the Judgment; wait patiently upon God, who draweth near to you in the Way hereof, and I will aſſure, in this Light you ſhall ſee more Light, and in it Conſolation and Salvation ſhall be enjoyed. Wherefore I now write unto you, little Children (in the ſpiritual ſtature, being my ſelf one of that Number) by way of Exhortation, To caſt away your Idols, and keep your ſelves from them; ſay unto them, *Get hence to the Moles and to the Bats*

Iſa. 26 8. and 41. 1.

Iſa. 2. 20.

Friends

Friends, you know what I mean by them; turn in, and I am ſure the Light will let you ſee them; and the ſooner you part with them, the ſooner will you find Forgiveneſs with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly deſtroyed, then ſhall you be joyned to the Lord in a perpetual Covenant that ſhall never be broken: And here will your Bow abide in ſtrength, wherewith you ſhall ſhoot at *Myſtery Babylon*, and ſee her falling down; yea, *though her Archers may ſhoot ſorely at you, yet ſhall they not be able to hurt you; for the Lord* (*the Help of* Iſrael) *will be a Shield before you, and will turn back their Arrows into their own Quiver, ſo ſhall they hang by their ſides and ſtick in their Hearts, who privily intended to wound the Innocent without Cauſe.* Yet 'tis very likely the Wicked will be puſhing at you, and caſting ſcandalous Calumnies upon you; in which I cannot but tenderly ſimpathize with you, having my ſelf lately paſſed thoſe Pikes of the Enemy: *Renowned be the Lord of Hoſts, the Captain of my Salvation, which cauſed me to march through valiantly, and hath alſo given me the Victory*; ſo that, though I ſpeak not boaſtingly, yet I can ſay, *The Revilings of the Ungodly do not at all diſ-ſpirit me*; for now I can take their Reproaches for Chriſt's ſake, and bind them as an Ornament unto me: *To God be all the Glory, who hath raiſed this Spirit of Courage*

and

and Christian-Fortitude in me, and now hath called me to call on others to wait upon him, that they may be thus strengthened with Might in their inward Man by him. Therefore wait on the Lord, be of good Courage, and he shall strengthen your Hearts; wait, I say, on the Lord, as said Holy *David*, *Psal.* 27. 14. so shall One chase a Thousand, and two put Ten Thousand to flight; (*Friends*, read inwardly, so you'l understand me;) I do not mean that you should avenge your selves on any with Carnal Weapons of War; No, no: But as you stand and wait in the Light of the Lord, though you can handle neither Sword nor Spear, he will make you shew comely as *Tirzah*, and terrible to the Wicked, even as an Army with Banners: For though the Remnant of the Just (as to outward Defence) are left this day like a City without Gates or Walls) whom the Wicked will be Plotting against; *yet God will laugh at him, for he seeth that his Day is coming*; and hath also given me this Confidence of Hope in him, to wit, *That he will not give his People into the Hands of cruel Lords, nor suffer Men of fierce Countenance to rule over them*: But they shall be as Standers in the Gap, and Stakes in the Hedge (though some may be but of tender growth) to stop the Enemy from laying waste our Country, and to stay the Lords sore & terrible Stroke.

Psal 37. 12, 13

Ah *Friends!* is it not Pity, that Sin should make an Aceldama of our Nation, and this City? See therefore ye mind your inward Reprover, that ye may be no cauſe in procuring the Nation's Miſery. You Children of the Light, ariſe therefore, and ſhine; for your Light is come, which will adorn your Converſation; let it now appear throughout your whole Behaviour, ſo ſhall your Words and Actions glorifie your heavenly Father: thus ſhall the Wicked ſee our Rock hath not ſold us; for ſtronger is he that is in us, than they that are againſt us: ſo though they may outwardly beſet us, yet we have a Rock to ſhelter us, where the Enemy ſhall deſpair forever of coming at us. Wherefore *faint not in your Minds, nor be diſcouraged in your Spirits, at the Tidings you hear abroad; but dwell within your Tent, and ſerve the Lord with Fear, every one in your Sphear, ſo ſhall you ſhine like Stars in their proper Orbs:* Yea, though ſome of us may be but of ſmall Magnitude, as in the natural Firmament, one Star differs from another Star in Glory, yet as we abide in the Fear, being clothed with Humility, ſo ſhall we be preſerved in our ſpiritual Station, while we are as Strangers and Pilgrims on the Earth, to have our Converſation honeſt (and as much as in us lies inoffenſive) amongſt them that are without, that whereas they ſpeak againſt us as Evil-Doers, they may by

2 Pet. 2. 11, 12.

the

the Good Works which they ſhall behold in us, *Glorifie God in the Day of their Viſitation*: ſo ſhall we convince the World of that Principle of Light and Grace, that ſhineth in their Hearts, which if they turn in to it, and obey it, it will teach (and enable) them, *That denying Ungodlineſs & Wordly Luſts, they ſhould live Righteouſly, Soberly and Godlily in this preſent World.* Tit 2 11,12. And by this Grace ſhall we be to thoſe about us, as Saviours in the Hand of the Lord upon Mount *Sion*, as others have been to us, when we were in ſpiritual *Babylon*: Thus we being as a *City ſet upon a Hill* for People to behold, this ſhall they confeſs, *Verily God is in us*; when their Hearts ſhall fail them for very Fear of what Men are about to bring to paſs: But would the Inhabitants of this Iſland bow to the Scepter of the Son of God in their Hearts, they ſhould not need to be afraid of any *Tripple Leagues* or *Concleave Conſultations* to do them hurt; for yet would God ariſe, and break ſuch Aſſociations, and take ſuch wicked Wits in their own Craftineſs, ſo that their Hands ſhould not find their Enterprizes; ſo ſhould *England* become the *Renown of Kingdoms*, and a *Mart of Nations*, maugre the ſtrength of Helliſh Combinations. Therefore let them that read me mark what I ſay; for the Lord of Hoſts hath determined, *That the Haughtineſs of Man ſhall be humbled and the Loftineſs of*

Man

Man ſhall be laid low, that himſelf alone may be exalted in this Day: And mens Idols he will utterly aboliſh; yea, he will famiſh the Gods of the Earth, that People may worſhip him in his own holy Place, as ſay the Prophets, *Iſa.* 2. 17, 18. *Zeph.* 2. 11. Again, he ſaith; *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praiſe to Graven Images,* Iſa. 42. 8. Wherefore ſuch who will not turn from their Idols, to ſerve the living God, ſo as to break off their Sins by a real Reformation, he will be terrible unto them, and will certainly viſit them with Ruin and Deſtruction.

But you who know the Lord, and are turned in to him, do you put your Truſt in him, who is Prince of the Kings of the Earth, unto whom all Power doth belong, *and through God you ſhall do valiantly*; for he it is that ſhall *tread down all your Enemies.* Friends, I mean chiefly as to the *inward*; yet am I to exhort you as to the *outward* this day, *That you be in nothing terrified by your Adverſaries, which will be to them an evident Token of Perdition, but to you of Salvation from the Almighty*; for the Shields of the Earth are his; therefore truſt you in him, whoſe Name is *The Lord of Hoſts,* yea, *The Lord Jehovah, in whom is Everlaſting Strength; who is a Strong Hold in the Day of Trouble, and he know-*

Pſalm 60 12.

Phil. 1, 28.

Nahum 1. 7.

eth

eth them that trust in him; so shall Fear be far from you, and as for Terror, it shall not come near you: You Meek and Harmless Ones, you shall increase your Joy in the Lord, and shall inherit the Earth, and delight your selves in abundance of Peace; for the Righteous God will establish the Just, when Bloody and Deceitful Men shall not live out half their Dayes: You shall triumph in Christ Jesus, who will make manifest the Saviour of his Wisdom by you in every place; so that though you may suffer, yet shall you not despair; for in due time the Lord will be your Deliverer: Wherefore, lift up the Eyes of your Minds this day, and look for the *Son of Man's* appearing, who hath determin'd to destroy the *Man of Sin*, by the Spirit of his Mouth, and by the Brightness of his Coming.

Isa. 29. 19. *Psal* 37. 11.

And now it rises in me to write a word to comfort you, you Friends of the Bridegroom, that mourn for his With-drawing, and eat your Bread with Quaking, and drink your Water with Trembling, as those who find no comfort till you do enjoy him.

Ezek. 12. 18.

Wait without Weariness, and you shall behold his Countenance, and hear his pleasant Voice, which will revive your Spirits; but still be you mindful when you hear things unutterable

utterable, that you keep low and humble, ſo ſhall you be kept from the Snares of the Devil. And *Friends*, Let no Outward things overſet your Minds, but ſit looſe in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of Tender Years, who are void of Worldly Cares, be you aware of Pleaſures, Pride and Worldly Honours; for theſe may be your Snares: I am ſenſible many are the Temptations to allure you unto Vanity; but as you eye the Lord, they ſhall not overcome you; he will fight your Battels for you, and lift up a Standard in you againſt your Souls Enemies; and Satan and his Hoſt ſhall fall like Lightning before you: Therefore ſtand you ſtill, and wait for God's ariſing, ſo ſhall all his Enemies be ſcattered before him: And he will ſurely riſe againſt our ſpiritual Adverſaries, and bring them down in us, that they may not inſult over us: For the Lord takes notice of the Kindneſs of our Youth, and is well pleaſed to have our firſt ripe Fruits Holineſs unto him; wherefore he aſſures us, that *as we continue in the well-doing, we ſhall always inherit his Bleſſing.* Therefore you Weak and Feeble Ones, put your Truſt in him; *For he giveth Power to the Faint; and in them that have no Might he encreaſeth Strength.* This our Spiritual Shepherd hath a tender regard to the hindmoſt of

Iſa. 40 29.

his

his Flock; He gathereth his Lambs with his Arms, and carrieth them in his Bosom, and gently leadeth those that are young: And thus, as we follow the Son of God, our Leader, Christ Jesus, our Captain and Commander, so shall we become as a well-disciplined Army, marching on in Order, every one keeping our Ranks, and making War in Righteousness with the Prince and Powers of Darkness; the Weapons of our Warfare not being Carnal, but Spiritual, mighty through God to the pulling down the strong Holds of Sin and Satan, and casting the Dragon, the Beast and the False Prophet, together with the spiritual Locust, into the Bottomless Pit, where they shall sink into the Lake of his Divine Wrath, so as never to rise more to cover the Earth. For, *Friends*, we are this day as an Ensign among the People, exposed unto many Spectators, and the Lord's Presence is amongst us (magnified be his Name) because his Glory rests upon us: And as we wait on him, he will appear more and more in our Meetings, and Crown our Assemblies, and make our Antients Honourable, and our Young Men like *Eldad* and *Medad*, and our Damsels like the Daughters of *Philip*: Yea, though we have not all the Gift of Prophecying (vocally) bestowed on us, yet by our upright Carriage, we shall every one become Preachers of Righteousness amongst our Neighbours,

Neighbours, whereby we shall reach to the Witness, that lieth slain in their Consciences, and shall cause it to arise and stand upon its Feet, and Prophesie in their Streets; so shall we raise up that in themselves that will judge them for their Sins: though the Love of God hath taught us to be kindly affectionated towards all, and to be pitiful, notwithstanding we are griev'd to behold the sad and woful state of the Wicked World; yet can we praise the Lord in Spirit, that he hath turned us from Darkness unto Light, and from Satan unto himself; and hath made us to turn our back upon the Glory of the Earth, before this Day of Shaking came upon it: when mens Confidence in it shall be shaken, and their Expectation from it disappointed; then shall those who truly fear the Lord, be abundantly satisfied.

For Friends, I must acknowledge, it often arises in my Soul as a Return of Thanks to God (*viz.*) The Remembrance which he gives me of the Time of his Love, even when my Soul was secretly crying, *Where shall I find true Rest?* Then was the Lord pleased to bring me to the Mountain of his Holiness, where a peaceable Dwelling is, and that just before these Disturbances broke out, in this part of the World, where my Lot is cast: Oh! praised be his Name. For now he hath taken me into his Family, and makes me to sit down

with

with the Antients of his House, at the Table of his Blessing, where he feedeth every one with Food convenient for them.

And now, *Friends*, let me mind my self, and you, *That we greatly Love and Esteem, and in Honour do prefer those that were in Truth before us*; some of whom have been made as Trumpets (by the Breath of the Lord) to sound the *Everlasting Gospel* in our Ears; and others, on whom that Gift of *Utterance* hath not been bestowed, yet have they taught us to *Fear God* and *give Glory to Him*, by the Example which they have set before us: And thus, respecting these as *Elders*, so shall our Love regularly extend it self towards all others. I write this to you, *Friends*, only by way of Rememberance, as knowing, none need teach us to love those who have received like precious Faith with us (much less need we any humane Teachings, to *Esteem such as hold the same antient Faith before us*) For we are taught of God to *Love one another*; and by this shall all men know, that we are the *Disciples of Christ Jesus*. Thus, as they behold our *comely Order*, whilst we live in Love together, like Children of one Father, and in the inward Union dwell, so shall they discern the *Splendor of the Truth* to shine in and amongst us, even like an *Orient Pearl:* And so shall we be bound up together in the Bundle of Love and Life

1 Pet. 1. 1.
2 Thes. 4. 9.
John 13. 5.

Christ Jesus, and shall grow up in him like Willows by the Water-courses, and as tender Plants which God's Right Hand hath planted; and our Natural Capacities shall be enlarged, and our Spiritual Talents augmented, *to serve the Lord with Faithfulness in our several places, where we shall be as Lights unto the World whilst our dwelling is here amongst them*; and then, having improved our Talents to the Glory of God, and run well to the End of our Race, when our Course is finished, we shall lay down our Heads in Peace, and hear that joyful Sentence pronounced on us, *Well done, good and faithful Servants, enter ye into the joy of your Lord*; where we shall receive the End of our Faith, even the final Salvation of our immortal Souls, which shall eternally live to sing and set forth Praises and Halelujahs in the highest to him that sits upon the Throne, and to the Lamb, Christ Jesus, *who hath redeemed us from the Earth*, unto whom the Praise doth belong, for the Assistance of his Spirit in this thing.

Given forth by one of the least of the Flock of Christ, whose outward Name is

Elizabeth Bathurst.

THE END.